

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLIASTICAL AFFAIRS:	Epitome of News.....	305
Simony.....	LEADING ARTICLES:	305
Congregationalism as by	Summary.....	306
Law Established.....	The Late Dissolution.....	306
Conference Remini-	Beer and Fear.....	307
scences.....	Sketches in Parliament.....	308
The Triennial Confe-	The House of Lords and	308
rence of the Libera-	the Church Discipline.....	308
tion Society.....	Election Intelligence.....	309
The Archbishop of Can-	The Education Act.....	309
terbury's Bill.....	The Agricultural Labou-	309
Irish Church Synod.....	ers' Lock-Out.....	309
Church and State on the	The London Clergy on	309
Continent.....	the Bible and Natural	309
RELIGIOUS AND DENOMI-	Science.....	400
NATIONAL NEWS:	Foreign Miscellany.....	400
Christian Convention in	Miscellaneous.....	401
Glasgow.....	Gleanings.....	401
Hants Congregational	Births, Marriages, and	402
Union.....	Deaths.....	402
Correspondence.....	Markets.....	402
ANNIVERSARY MEETINGS:	SUPPLEMENT:	409
The Baptist Union.....	Literature.....	409
Young Men's Christian	Mr. Henry Richard,	411
Association.....	M.P., amongst his	411
United Methodist Free	Countrymen.....	411
Churches.....	Round the World.....	411
British and Irish Baptist	The Late Dr. Living-	412
Home Mission.....	stone.....	412

Ecclesiastical Affairs.

SIMONY.

THE ecclesiastical crime of simony of course derives its name from the great heresiarch Simon Magus, who offered money to St. Peter for the power of conferring the gifts of the Holy Spirit. The connection of the sale of Church benefices with that impudent attempt at bribery and corruption, is not at first sight very obvious; and it has therefore occasioned a good deal of speculation, of which an ingenious article in the current number of the *Saturday Review* affords an interesting example. But the learned writer, in his bewildering familiarity with obscure ecclesiastical legends and with the records of the Chigi Palace, has apparently overlooked what has always appeared to us the simplest and most probable explanation. In the service for the ordination of priests, which in all its essential features is of very early origin, the bishop professes to confer upon postulants the gift of the Holy Ghost. "Receive the Holy Ghost," he says, "for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." In this imposition of hands the priests present also take their part, and thus the communication of the Holy Ghost is presumed to proceed from them as well as from the bishop. Any one therefore who offered money for influence to obtain him the office of a priest would be guilty of identically the same offence which was condemned in Simon Magus. He would be presuming "that the gift of God might be purchased with money." In early days, before the difference between the bishop and the priest was as wide as it afterwards became, the similarity of such a crime to that of Simon would be still more apparent. Farther, the rule in ecclesiastical practice has always been, so far as we know, to ordain men, not to the rank of priest, but to the office or duty of priest in some particular congregation. Thus a man must have an appointment, or "title to orders," before he can be ordained. Any one therefore who endeavoured to bribe a congregation to elect him, or a patron to appoint him to a post which would entitle him to ordination, did in effect apply the golden key to secure the gift of the Holy Ghost; and thus was guilty of

simony. From this particular offence, open only to postulants for the office of priest, the name would naturally spread to all transactions in which ecclesiastical benefices were obtained by money, and hence the present significance of the word.

During the middle ages, and, indeed, down to the end of the seventeenth century, simony flourished in the Roman Church, supported on the one hand by the Papal need for money, and on the other by the enormous worldly power of the priesthood which made ecclesiastical offices an exceedingly good investment. Whether at the time mentioned the replenishment of the Papal purse diminished the necessity, or whether the decline of priestly power brought down prices, or whether the competition of Protestantism had a salutary influence on Roman ecclesiastical morals, we shall not attempt to determine; but, at any rate, the sale of offices was abolished. In England, however, so much more careful than most other countries of the rights of property, and so much more reverent towards her own schismatical clergy, the influence of money was perpetuated in a peculiarly insular form. Such a thing as simony is of course entirely unknown amongst us. Some of our readers may possibly be startled at this observation. But we are sure that they would believe clergyman on their oath. And every incumbent has on his presentation solemnly taken his oath that, "to the best of his knowledge and belief," there was no taint of simony in his appointment. Of course, "advowsons," or the right of presentation to livings, are very marketable commodities. But their barter and sale does not constitute simony. How could it? For in the days of Simon Magus there were no "livings" to be bought. Some of our innocent readers, ignorant of the beautiful subtleties of law, may perhaps have smelt simony in the advertised sale of "next presentations." The beauties of the situation, the excellence of the fishing, immunity from Dissenters, together with the age and infirmities of the present incumbent, are all clearly set forth as justifying the demand of a high price. But this is not simony. For observe: the buyer does not pay for induction into a sacred office now, but only for the promise of appointment to it a few months hence. And this is a very different thing. It is even possible that some reader may have heard of such a case as that suggested by the Bishop of Peterborough, in which a clergyman offers to marry a patron's plain and unamiable sister on condition of receiving a living in reward. That, however, is not simony; perhaps because an apostle "led about a sister, a wife," and thus established a precedent which covered the case. But if any one knows of a hungry curate who is going to marry a patron's beautiful daughter, let him keep a sharp eye upon the parties concerned. For if he can show that the marriage is a condition of the appointment, he will at last have discovered an instance of simony.

The Bishop of Peterborough does not consider this state of things altogether satisfactory. And so far at least we suppose that he will command the unanimous assent of all Englishmen. It may not be simony for a patron, who is surprised by the perversely sudden death of an incumbent, to appoint a toothless old gentleman ninety years old as a warming-pan during the sale of the next pre-

sentation; but by whatever name it may be called it is at all events a very objectionable proceeding. It may not be simony to step down to the auction mart when your son has taken his degree, and get the promise of an eligible parish knocked down to you; but at all events it jars on the susceptibilities of people who believe in the sacredness of the ministerial office. And Dr. Magee is of opinion that whatever may be "the dangers to which the raising of these questions may expose the Church established by law, those difficulties and dangers are small in comparison to the greater difficulty and danger of leaving questions of this kind untouched." But he is very far from thinking that the system of patronage itself is to blame. On the contrary, he thinks it infinitely preferable to anything in the nature of popular election. Appropriate constituencies may very safely elect overseers who dip their hands into the public pocket, and school boards with compulsory powers, and an Imperial Parliament with its political omnipotence; but no constituency that can be devised, can be trusted to elect a clergyman. The bishop greatly prefers the arrangement which makes the patronage hereditary or saleable. The departed grandfather who once held the "trust" was a High-Churchman; the son who holds it now is a betting-man and a spendthrift, who naturally prefers the highest bidder; the grandson is a Positivist. But it is far better, in the opinion of an English bishop, that this system of patronage should continue, than that the people who attend the church from week to week should elect their own pastor. Still, nothing on earth is perfect; and Dr. Magee thinks a select committee of the House of Lords might do away with some abuses. He contends that the real root of the mischief is that property is made to supersede trust. With considerable humour he compared the English law in its tenderness towards the smallest rights of property, with "the priests of Egypt, who, taking the object of their idolatry when it was yet but a little calf, fostered it until it assumed taurine proportions, and then falling down and worshipping it, called on the entire people to do the same." But like Naaman of old, his lordship himself craves liberty to bow himself in the house of Rimmon. And the superstitious reverence which he shows for property in advowsons is fatal to his whole scheme. For surely it would be the height of inconsistency to acknowledge the validity of this "property," and yet at the same time arbitrarily to forbid the only use of it which makes it productive to the owner. We venture to think that so long as advowsons are maintained as saleable property, the prohibition of the sale of next presentations will be found as impracticable as it would be, on the hypothesis, unjust. Church law is fruitful in strategy. And if patrons forbidden to sell the next presentation cannot continue to sell the advowson and to buy it back again at a very profitable reduction after the temporary buyer has accomplished his object, they have profited far less than we imagine by ecclesiastical lessons in craft. Unmeaning subscriptions to creeds, and mental reservations in the use of liturgical forms, have produced such a sophisticated morality in all ecclesiastical relations, that the effort to make the recognition of trust in advowsons superior to the realisation of property will beat Bishop Magee and the whole House of Lords to boot.

CONGREGATIONALISM AS BY LAW ESTABLISHED.

LET no one be alarmed at the above heading. We are not hinting at any proposal on the part of the Congregational or Baptist Unions to obtain other legal recognition than that which they now enjoy, nor of any offer of Mr. Disraeli and his colleagues to take them under the patronage and control of the State. The idea included in the words, "Congregationalism as by law established," is suggested to us by an article in the *Spectator* of last week on the Archbishop of Canterbury's bill for a summary and cheap method of dealing with rubrical transgressors. We have rarely found the idea of a State Church as it has been set forth by Broad Churchmen to be very definite or intelligible. We cannot, however, make any complaint of this kind relative to our contemporary's latest utterance on the subject. The proposal is equivalent not merely to the repeal of the Act of Uniformity, in virtue of which the Church of England now holds and uses the ecclesiastical property of the State, but to the reconstruction of the Church on a basis which would be the exact antithesis of that Act. In fact, it is nothing less than a scheme for converting the Church into an Episcopal Congregationalism supported by the State, and controlled only within such broad limits as to reduce the control to a minimum, if not to abolish it altogether. The *Spectator* confesses with extreme candour that it is "the blindest possible policy to attempt to disguise from ourselves the fact that the National Church of England is a more or less accidental agglomerate of a good many different Churches . . . which no possible jugglery will make a dogmatic unity." Thus the Broad-Church party has come to recognise and avow, what we have been saying for these more than thirty years, that nothing that law can do will ever prevent or heal diversities of opinion on religious subjects, and that Acts of Uniformity are always follies and failures. What, then, is to be done? To abandon all attempts to realise the ideal of a National Church, and to let this "accidental agglomerate of a good many churches" resolve itself into its constituent elements, each supporting and governing itself? Nothing of the kind, says the Broad Church! Not to be thought of for a moment. No! but stretch the uniting band of the law so widely that none but "Atheists or Comtists on the one side, and Roman Catholics, or, at least, Roman Catholics in all but Papal Infallibility on the other," shall be excluded, or feel themselves out of place. That is the *Spectator's* cool proposal for getting the Ritualists out of that Church, to the legal formularies of which they are undeniably nearer than either of the other sections of the Church. That done, the authors of this simple and admirable basis of the Church of the future would say to the law and to the bishops,—"Henceforth meddle as little as you can; recognise the inevitableness of diversity; welcome it; let each congregation determine by a majority whether it will be saved by sacraments, or justified by faith, and then be left to have its own way." "We should wish," says the *Spectator*, "to relax the legal ritual wherever the congregation desires it relaxed." Have a law, that is to say, but append to the statute a clause to the effect that anybody who likes to contravene the law may do so without fear of penalty. Would any of those who hold and preach this doctrine dare to propound such an absurdity about any other thing on earth than "a National Church"? Would they propound it in regard to vaccination, or registration, for instance? Or about the payment of the income-tax, as to which a great diversity of opinion exists? And, if not about these, why about the thing which is of the last importance to mankind, religion, and the Church of God. If we are to have law at all, let it be law, and not a mere sham of law for the sake of a pet idea. And if we have law, by all means let us have what Archbishop Tait proposes, a cheap and summary method for bringing the law to bear upon ecclesiastical as well as other transgressors. We have law about such things now, but it is nearly a dead letter; partly from the cumbrousness and costliness of its processes, and partly from a great unwillingness on the part of the bishops to put it in force. They know well enough that they are powerless either to heal or to hinder these glaring oppositions in the "accidental agglomerate." They know too well that a real success in any direction, which would entail utter defeat of either of the contending factions, would be a great disaster for the Church as a whole, and hasten her dissolution.

It is not a little interesting and curious to find the *Spectator* and the *Guardian* at one about this matter, though for totally opposite reasons. The former would not have the

bishops put in a better position for dealing with these diversities, because it loves a Church of diversities; the latter, because it fears that the archbishop has the Ritualists mainly in his eye, and it would not have them disturbed. And so the edifying spectacle presents itself to us, and to all the world, of several separate parties, each trying to prop up one side of an edifice which is ready to fall asunder, but neither party willing that the other should inhabit it.

We have perhaps sufficiently dealt with our contemporary's notion of a legal National Church virtually without a rubric or a creed. Yet we cannot help asking once more on what ground, intellectual or spiritual, could such a legal "agglomerate" be called a Church. The simplest notion of a church is a Christian society. Every other society in the world has its basis and its rules, to which every member is expected, within closely defined limits, to conform. Why should this highest of all societies violate the very idea of a society for the sake of a legal status and the name of National?

Supposing the Church were reconstructed on this basis to-morrow, it would be none the more National than it is now. It is not the Church of more than half the nation now. How it would come about that the virtual abolition or abrogation of that Act which alone gives it the right to call itself National now, should have the effect of making it a more National Church, is utterly beyond our power to comprehend.

CONFERENCE REMINISCENCES.

The Eleventh Conference of the Liberation Society is to be held, as all our readers know, on Tuesday and Wednesday next, and it will be the largest gathering of the kind that has ever assembled together. By the time that this reaches the eye of the reader, more than eight hundred delegates will have been appointed, many of them representing some of the most influential bodies amongst the Free Churches of England, all of them coming—if we know them—with heart and soul to their work.

This will be the eleventh conference; how many will there be there who were present at the first? Not one hundred, nay, scarcely fifty, so rapidly has Death thinned the ranks of those who met at the Crown and Anchor in 1844 to inaugurate this movement. Those who were present then will recollect how that meeting seemed like the bursting of spring after the reign of a winter not merely of "discontent," but of utter apathy, and how rapturously the new movement was received. They will remember the presence of Dr. Cox, of Dr. Young, of John Bennett, of Josiah Conder, of Edward Swaine, of Dr. Price, of Apsley Pellatt, of Joseph Sturge, of Dr. Marshall, of Thomas Russell, of Dr. Pye Smith, of John Childs, of John Burnet, of Sir John Bowring, of Robert Eckett, and of John Howard Hinton—each also will remember some who formed the bulk of the conference, and who, though taking no public part in the proceedings, made the work throughout the country what it has been. The papers read at this conference were almost a revelation. Their novelty of matter and their boldness of tone came with surprise, and were listened to with a freshness of delight that can seldom be more than once experienced. That conference did the whole work that it was set to do, and so perfectly, that it has not been necessary to depart from the Constitution or the lines of action then laid down.

In the Conference of 1847 a letter from Mr. Edward Baines, of Leeds, was read amidst loud cheers, stating that he wished to become a member. Mr. Miall, as one of the honorary secretaries of the association, read the report, and then Mr. Burnet delivered one of his best speeches. Amongst the principal speakers were Mr. Stovel, Dr. Massie, Mr. Hinton, Joseph Fletcher, Dr. Jenkyn, and Henry Vincent. Then was first set forth the duty of Nonconformists "throughout the three kingdoms of employing the franchise extended to them by Divine Providence in vindication of those ecclesiastical principles which constitute the sole basis of religious freedom and equality"—a duty which Nonconformists generally had not then dreamed of.

The Conference of 1850 was held at the Aldergate Institution, and Mr. Carvell Williams then met, for the first time, the constituents of the society. Dr. Acworth was in the chair. The first most noticeable feature was the resignation, from ill-health, of Dr. Price, as treasurer. Mr. Burnet, in one of his most genial speeches, moved the resolution thereupon, and addresses were afterwards delivered by Dr. Price, Mr. Miall, and the Rev. Joseph Fletcher. Next day the "Gorham" case was brought up in a resolution moved by Mr. Tillet, and we had

speeches from Mr. Dobney, the Rev. W. Griffith, and others. Here, on the motion of the Rev. Stewart Williamson, who has died since the last conference, the question of employing the newspaper press to a greater extent than hitherto, was brought forward, and a resolution upon that subject was passed. This conference also, and happily for the last time, protested against the continuance of the *Regium Donum*, which was abolished, we believe, in the same year.

In 1853 the conference was held in November, and in the London Tavern. The association had then been nine years in existence, had felt pretty well the public pulse, had stood its ground, and looked forward with confidence. This conference was one of the most important that had ever been held—if, indeed, it was not the most important of all. Dr. Foster had joined the ranks, Mr. Toller, of Kettering, had done the same, and Mr. Morley made his first appearance on the platform, but the most interesting part of the proceedings was the change from the old to the present title, which was moved by Mr. Edward Baines. More important than this, however, was the inauguration of the Parliamentary policy of the society, which was backed in a vigorous speech from Mr. Morley. How successfully this policy has been carried out, need not be told to the readers of the *Nonconformist*. Amongst the features of this conference, as many will recollect, was the admirable paper of Mr. John Kingsley, on the local organisation of the society. We listened upon these subjects to the Rev. G. W. Conder, the Rev. John Blackburn (a new adherent), Mr. Edward Swaine, Mr. Morley, Mr. Tillet, Mr. Pellatt, and the Rev. C. Stovel, and, for the first time at a conference, to Mr. H. R. Ellington, who, singularly enough, spoke immediately after Mr. William Edwards, the then treasurer, and on the financial proposals that were, at that time, submitted.

The Conference of 1856 met under the title of the "Religious Liberation Society," a phrase which our opponents have since abbreviated for us. It was held at the London Tavern, and Mr. Morley presided over its first sitting, and especially commended the Parliamentary and electoral action of the society. The most gratifying feature of this conference was the report of increased local organisation. The discussion on the Church-rate question cannot now be looked back upon with gratified feelings. It is strange to recollect that John Howard Hinton proposed the acceptance of the Government compromise upon this question. He was supported by Mr. Baines, and by many others, and, although the Rev. Henry Toller, of Market Harboro', moved an amendment against the resolution, the resolution was carried by a majority of two-thirds. Many of us were mistaken then, but happily the resolution had no practical effect, and no compromise was made. Mr. Baines took the chair at the second meeting of the conference, which was held at the "Milton Club." This meeting was conspicuous for the attention given to Parliamentary matters. Amongst its incidents was a resolution proposed by Mr. Burnet in favour of Mr. Miall's motion on the Irish Church, when, said Mr. Burnet, "I have been for forty years at war against State endowments of religion," and that war must have been conducted by our old friend with, at one time, very few supporters. Mr. Frank Crossley spoke at this meeting, and Mr. James Bell, both now dead, as is also the chairman of the public meeting held after the conference, Sir William Clay, the old anti-Church-rate leader.

The Conference of 1859 was held at Freemasons' Hall, Mr. Edward Baines presiding over the first, Mr. Duncan McLaren over the second, and Mr. Tillet over the third sitting. Great emphasis was laid in the report presented to this conference on the growing strength of the anti-Church-rate movement, on the University Tests question, on the admission of Jews to Parliament, recently accomplished, on the abolition of ministers' money in Ireland, and on the burial question. It was evident that the Parliamentary policy of the society had begun to tell, and the tone of the report was highly encouraging. For the first time the idea of bringing the question of the separation of Church and State before Parliament was then broached. It came in the form of an amendment to the adoption of the report, which was moved by the Rev. W. Robinson, of Cambridge, in the following words:—

"At the same time this conference would express an earnest hope that the Executive Committee will find it practicable to bring the great question of Church and State before the Legislature at an early day."

Mr. Miall, for practical reasons, opposed this,

and the amendment was withdrawn. Next came a discussion upon the electoral policy of the society, initiated by Alderman Harrison, of Wakefield, whom many of us so well remember, but who is also dead, and continued by many members, including Mr. Bubier, whom we have also to reckon amongst the dead. The principal questions of this conference were those of the Universities and the endowed schools, in regard to which Mr. Miall moved an elaborate resolution. The Bible monopoly question was brought up by Rev. Adam Thomson, of Coldstream, whose speech was heartily seconded by Mr., now Sir Charles, Reed.

In 1862 the Bicentenary agitation was at work, of which, it need scarcely be said, the Liberation Society took advantage. The conference in that year was held, as was the preceding, at Freemasons' Hall. We notice that Mr. Hinton seconded the adoption of the report on that occasion—the last time, we believe, that he took formal action in the proceedings of the conferences. Church-rate questions were once more brought up at this conference in reference to the increased number of votes against the Abolition Bill, upon which Mr. Charles Robertson, of Liverpool (also dead), moved a resolution. We had speeches, subsequently, from the Rev. T. Green, of Ashton, Professor Newth, and also that admirable paper by the Rev. G. W. Conder, on "Anti-State-Churchism during the last two centuries." It was now determined to widen the work of the society. Many will recollect the speeches of Dr. Brock, the Rev. Edward White, and the Rev. Christopher Neville, upon this and other aspects of the question.

Freemasons' Hall in the first week of May, 1865, was filled by nearly seven hundred delegates. Mr. Miall occupied the chair at the first sitting. The society was then twenty-one years old, and Mr. Miall gave an address bearing upon its history and upon many persons who had been connected with it. The report referred, with prescience, to the Irish Church, the University, and other questions—all of which were so soon destined to be settled. Speeches followed from Mr. Conder, Mr. Grimwade, the Rev. J. A. Picton (now settled in London), Dr. Edmond, Mr. James Heywood, Mr. T. Potter, M.P., Dr. Pankhurst, Mr. Brown, of Northampton, Dr. Haycroft (now dead), Mr. Vince, and, for the first time, Mr. Alfred Illingworth, who, also, singularly enough, after Mr. Spencer, followed Mr. Edwards on the financial condition of the society. At this conference it was resolved to raise a special fund of 25,000*l.*, the greater part of which, as we know, was raised.

The next conference took place at the City Terminus Hotel, beginning on May 5, 1868. It was of unusually large dimensions. The Rev. J. P. Mursell, of Leicester, one of the founders of the movement, presided. The report referred to many Parliamentary successes, reference being made to the Dublin Professorships Bill, the Oaths and Offices Bill, the Tests Bill, and the Irish Church question. On these and other topics Mr. E. S. Robinson, of Bristol, Mr. Hinton, Mr. Baines, Sir John Bowring, Mr. M'Laren, Mr. Spurgeon, Dr. Landels, and others spoke. The Rev. Edward White read a remarkable paper at this conference, on "Modern Theories of Church Establishments."

The Conference of 1871 will be fresh in the memory of all our readers. The Education question formed the prominent feature in its proceedings, but we need only say that it was the conference before that which is soon to meet—which promises to be the largest, and the most influential that has ever been gathered together. We should like to see, at the Cannon Street Hotel, next Tuesday, all those now living who were present at the Crown and Anchor in 1844. We hope that they will be there; we are sure that those who then first raised the standard of revolt against the Establishment will be welcomed with peculiar earnestness by the larger number who now rally around that standard.

THE TRIENNIAL CONFERENCE OF THE LIBERATION SOCIETY.

The following additional delegates have been appointed to the conference to be held on Tuesday and Wednesday next:—

PUBLIC BODIES.

Congregational Union.—J. R. Mills, Esq., Jas. Spicer, Esq., the Rev. A. Hannay, Henry Wright, Esq., Alfred Sheppard, Esq., the Rev. R. Macbeth.

Bible Christian Connexional Committee.—The Revs. J. B. Vanstone, F. W. Bourne, J. Tremelling, J. Woolcock.

Central Nonconformist Committee, Birmingham.—W. Middlemore, Esq., J.P., Mr. R. W. Dale, M.A., the Rev. W. H. Crosskey, F.R.G.S., Mr. Jenkyn Brown, Mr. F. Schnadhorst, Mr. Councillor Payton, Dr. J. A.

Langford, Mr. S. A. Danell, Mr. W. Robinson, Alderman T. Pidduck (Hanley), Alderman Naylor, Mr. D. King.

Manchester Nonconformist Association.—H. Lee, Esq., J.P., T. Roberts, Esq., Joseph Thompson, Esq., Stanway Jackson, Esq., W. Armitage, Esq., John Kingsley, Esq., B.A., the Rev. W. Hubbard, Mr. B. L. Green.

Scottish Disestablishment Association.—C. Cowan, Esq., W. Miller, Esq., John Greig, Esq., Councillor Sloem, Councillor Steel, A. Kelly Morison, Esq., the Revs. Dr. Chalmers, A. Comrie, J. D. Bowden.

London Congregational Union.—Mr. R. Sinclair, Mr. E. Fivey, Mr. F. J. Hartley, the Revs. E. H. Jones, J. C. Postans, J. Nunn.

Brighouse Nonconformist Association.—Rev. J. B. Lister, Mr. T. Ormerod, Mr. J. W. Willans.

Kingswood Hill Liberal Association.—Handel Cossam, Esq.

Yorkshire Congregational Union (additional).—W. Adams, Esq., J. Dudding, Esq.

Coventry Nonconformist Committee.—The Revs. W. T. Rosevear, J. W. Kiddle, J. Abewell.

Baptist Western Association.—The Rev. G. W. Humphreys.

Worcestershire Baptist Association.—The Rev. S. Dunn.

Cardiff Congregational Conference.—The Rev. John Evans.

Surrey Congregational Union.—W. M. Smith, Esq., G. Minto, Esq., the Rev. W. H. S. Aubrey.

Croydon Nonconformist Committee.—The Rev. T. Gilfillan, the Rev. A. J. Murray, M.A., the Rev. E. Dothie, B.A., Mr. A. T. Bull, Mr. J. Jewell, Mr. T. A. Johns, G. E. Brock, Esq., W. W. Barnes, Esq., the Rev. R. Sufield.

Herts and Bedfordshire Baptist Association.—E. S. Wiles, Esq., J.P., Mr. M. Cook, the Rev. T. Poston.

Evesham Nonconformist Association.—T. White, Esq.

East Ward Liberal Club, Bradford.—Mr. P. Jacques, Mr. B. M. Hood.

Southern Baptist Association (S. District).—Mr. J. Lumley.

Wolverhampton United Nonconformist Association.—W. Halton, Esq., S. S. Mander, Esq., the Rev. D. W. Purden, the Rev. T. G. Horton, W. H. Jones, Esq., B. Jones, Esq., H. Marten, Esq., the Rev. F. S. Johnstone, the Rev. B. C. Young, W. B. Greenway, Esq., the Rev. N. Glass, J. Gosling, Esq., the Rev. J. Woodcock, W. Tithern, Esq., J. G. Smith, Esq., Dr. Eagleton, W. H. Cooper, Esq., the Rev. W. Gill, J. Banks, Esq.

Northern Baptist Association.—The Rev. W. S. Chedburn, the Rev. P. W. Grant.

Hereford Nonconformist Churches.—Mr. E. Abley.

Monmouthshire Association of English Independent Churches.—The Rev. S. D. Sellar, Mr. W. Edwards.

Merthyr Nonconformist Association.—H. Richard, Esq., M.P., C. H. James, Esq., T. Williams, Esq., W. L. Daniel, Esq.

Leeds Nonconformist Association.—W. Beekworth, Esq., E. Butler, Esq., W. H. Angus, Esq., the Rev. W. Currie.

Oldham Nonconformist Association.—The Rev. R. H. Bayley.

Bristol Nonconformist Association.—The Rev. W. W. Jubb, the Rev. John James, Mr. W. B. Barker.

Welsh Reform Association, Liverpool.—John Roberts, Esq., J.P., the Rev. Dr. Rees, the Rev. John Thomas.

Braintree Nonconformist Committee.—The Rev. A. Goodrich, Mr. Wm. Brown, Mr. James Brown.

Plymouth Nonconformist Liberation Committee.—Mr. Ald. T. Nicholson, Mr. Councillor Serpell, Mr. Councillor Elliott, Mr. Councillor Greenway.

Congregational Association of Glamorganshire (Eastern Division).—The Rev. D. Evans, J. Williams, Esq.

Preston 2nd Circuit United Methodist Free Churches.—The Rev. J. Renshaw.

Warwickshire (Congregational) County Union.—The Rev. G. B. Johnson, the Rev. E. H. Delf.

Taff and Rhondda Valleys Nonconformist Union.—D. Davies, Esq., M.P., Lewis Davies, Esq., E. Davies, Esq., E. Thomas, Esq., J. Griffiths, Esq.

LOCAL.

Accrington.—The Rev. F. Smith, Mr. G. Marshall, the Rev. C. Williams.

Atch Lench.—Mr. H. B. Bornford, Mr. F. G. Bornford.

Aberdeen.—P. Bayne, Esq., Mr. George Brown.

Ashton-under-Lyne.—Hugh Mason, Esq., J.P., the Rev. T. Green.

Acoc's Green.—Mr. S. Brame, Mr. G. Hastings, Mr. T. B. Wilkins.

Bradford (additional).—The Rev. J. P. Chown, Mr. S. Phillips, Mr. J. Sagers.

Burnley.—The Rev. John Stroyan, the Rev. W. Gill, Mr. T. Shepley.

Batley.—The Rev. James Rae, B.A., Mr. J. Taylor.

Bedford.—The Rev. John Brown, B.A., Mr. James Atkins, Mr. Wm. Roff.

Banbury.—Rev. W. Bagley, Mr. Wm. Johnson, Mr. R. A. Brooks, Mr. Wm. Cubitt, Mr. E. Wall.

Blockley.—Mr. R. B. Belcher, Mr. J. C. Reynolds.

Brighton.—T. Collyer, Esq.

Birmingham (Chapel).—Mr. D. King, Mr. F. Wright.

Blackfriars.—S. Sharpe, Esq., S. S. Taylor, Esq.

Blandford.—Mr. J. J. Hobbs, Mr. R. Hicks.

Church.—Rev. W. H. Wylie.

Chigwell Row.—W. Nathan, Esq., Rev. F. Neller.

Cupar Fife.—Mr. A. Sharp.

Christchurch.—J. Kemp Welch, Esq., Mr. H. W. Jenkins.

Chelsea.—Mr. James Compton, Rev. A. Mearns, Mr. W. Hacking.

Cirencester.—M. Theobald, Esq.

Camden-road Chapel.—John Edwards, Esq., W. Buton, Esq., F. L. Flint, Esq.

Crocombe.—W. R. Simmons, Esq.

Darenty.—Rev. Thos. Adams, Mr. John Berry, Mr. E. A. Briggs, Mr. Chas. Rodhouse.

Downton.—Rev. J. T. Collier, Mr. W. W. Taunton.

Dewsbury.—Rev. Henry Sturt, G. Oldroyd, Esq., T. Thackrah, Esq., A. Greenwood, Esq.

Darwen.—Rev. J. McDougall, Mr. W. Snape, Mr. C. Shorrocks, Mr. W. S. Ashton, Mr. T. Grimo.

Deal.—Mr. M. B. Sutton.

Dundee.—E. Jenkins, Esq., M.P.

Darlington.—J. H. Bell, Esq.

Esher.—Rev. J. E. Perrin.

Evesham.—Mr. C. Warmington.

Edenbridge.—Mr. Stanford, the Rev. E. S. Ladbroke, B.A.

Edinburgh.—Duncan M'Laren, Esq., M.P.

Farsley.—Mr. Joseph Pearce, Mr. Peter Grimshaw.

Fleetwood.—The Rev. E. Dothie, B.A.

Folkestone.—The Rev. W. Sampson, Mr. R. W. Boarer, Mr. W. Fagg.

Finchley.—The Rev. J. Chadwick, Mr. C. Hazell.

Gateshead.—Mr. William Turnbull, Mr. Councillor Lucas, Mr. N. Hurst, Mr. W. Rawland.

Huddersfield.—E. A. Leatham, Esq., M.P., Mr. Alderman J. Woodhead, G. Mallinson, Esq.

Halifax.—John Crossley, Esq., M.P., the Rev. Dr. Mellor, the Rev. T. Michael.

Hackney.—Mr. W. H. Dias, Mr. T. F. Simmons, Mr. W. A. Bowser, Mr. S. W. Bowser.

Hornsey.—Mr. Russell Maynard, Mr. W. Hazell.

Highgate.—The Rev. J. Barnard.

Hitchin.—The Rev. J. H. Atkinson, Mr. J. Chalkley, Mr. G. Norton, Mr. A. Ransom.

Hull.—The Rev. P. F. Pearce.

Ipswich.—B. Birkett, Esq., the Rev. J. Calvert, R. L. Everett, Esq., E. S. Grimwade, Esq., J.P., J. Neve, Esq., Oliver Prentice, Esq., Mr. A. Piper, M.R., C. J. Rees, the Rev. W. V. Mayberry, the Rev. G. Snashall.

Islington.—The Rev. P. Gast, the Rev. H. Craswell, B.A., Mr. W. Barnard, Mr. W. T. Ogden.

Kettering.—Mr. T. Jones, Mr. W. Meadows, Mr. J. W. Wilmot, the Rev. J. B. Myers.

Lincoln.—The Rev. F. W. Clarkson, B.A.

Leicester.—The Rev. J. M. Wright, R. Scampton, Esq., C. Grundy, Esq., the Rev. A. Mackennal, B.A., Mr. G. H. Baines, Mr. T. H. Downing, Mr. J. Brown, Mr. H. Kemp, Mr. John Bennett, Mr. F. Bramley, Mr. H. O. Bridgewater, Mr. W. Stanyon, Mr. G. W. Statham, Mr. Joseph Swain.

Leeds.—Mr. J. Lingfield, Mr. W. T. Mankwell, H. J. Morton, Esq., H. T. Mawson, Esq.

Manningham.—Mr. John Speight, Mr. H. R. Halsted, Mr. W. C. Ferrand, Mr. W. Ideson.

Macclesfield.—Mr. J. O. Nicholson.

Manchester.—H. Lee, Esq., J.P., the Rev. J. A. Macfadyen, M.A., T. Hall, Esq., Mr. Alderman McKerron, R. Affleck, Esq., S. Jackson, Esq., H. Mason, Esq., J.P., the Rev. C. Williams, the Rev. H. W. Parkinson, M.A., the Rev. Joseph Garside, the Rev. G. S. Reany, R. Johnson, Esq., J.P.

Maisey Hampton.—Mr. C. T. Kingsley.

Melbourne.—W. Bennett, Esq., Mr. H. W. Earp.

Nottingham.—Mr. J. Hollowell, Mr. Wm. Turner.

Norwich.—Mr. J. B. Allen, Rev. G. S. Barrett, B.A., Rev. A. Gordon, M.A., Rev. G. Gould, Mr. T. Jarrold.

Newcastle-on-Tyne.—J. Cowan, Esq., J.P., T. Burt, Esq., M.P., Rev. Dr. Angus, E. Proctor, Esq., Mr. W. Stewart.

Old Ford.—Rev. R. R. Finch.

Oldham.—Rev. J. Garside, A. Buckley, Esq.

Old Kent-road.—Rev. W. A. Easery, Mr. C. Hollingsworth, Mr. Sturt, Mr. Beer.

Plumstead.—Rev. G. E. Arnold, Mr. W. Busbridge, Mr. E. Davis, Mr. R. J. Baker, Mr. W. Robson, Mr. E. Davies.

Pudsey.—Joseph Wade, Esq., Rev. J. Atkinson.

Regent's Park.—Rev. Dr. Landels, Col. Griffin, Cooke Baines, Esq.

Rochdale.—T. B. Willans, Esq., Jas. Ashworth, Esq., W. Hoyle, Esq., John Ashworth, Esq., W. W. Shaw, Esq., Rev. H. W. Parkinson.

Sleaford.—Mr. J. M. Cole.

Stowmarket.—Manning Prentice, Esq.

Shepton Mallett.—Mr. James Allen.

Southwark.—Rev. W. P. Cope, Mr. G. Jenks.

Staplehurst.—Mr. Barling, Mr. W. Jull.

Stratford.—Rev. F. Bugby, Mr. James Stuart.

South Shields.—Mr. Job Cross, Mr. Councillor Lunge.

Sheffield (additional).—Mr. T. Nicholson.

Southampton.—Mr. Councillor Gilbert, Mr. Councillor Pearce, Mr. T. Falvey, Mr. J. J. Burnett, Mr. C. Cox, Mr. W. Johnson, Mr. C. J. Turner, A. Pagler, Esq., J.P., Rev. S. March, Rev. G. Gregg.

St. Ives.—B. Brown, Esq., H. Goodman, Esq., C. Robinson, Esq., F. Warren, Esq., Rev. T. Lloyd.

St. John's Wood.—J. C. Bowser, Esq., Mr. Wm. Stott.

Tottenham.—Rev. G. Turner, Mr. Wm. Carpenter, Rev. E. Hill, Mr. H. J. Harrison, Mr. Cranston, Mr. Rankin.

Tring.—Rev. H. Bradford, Mr. John Burgess.

Tarporley.—J. K. Corderoy, Esq.

Wakefield (additional).—Rev. J. S. Eastmead.

Woolwich (additional).—Rev. J. Teall, Mr. G. Champion, Rev. J. M. Camp, Mr. J. South, Mr. R. J. Roberts, Mr. G. Arnold, Mr. C. J. Barrat, Mr. James Waters, Mr. H. Ellercamp, Mr. John Watts, Mr. W. C. Davis, Mr. J. Barrat, Mr. E. Davis, Mr. R. Green, Rev. H. Hercus, Mr. J. Webb, Mr. G. Whale, jun., Mr. S. Waters, Mr. John Watts, Mr. D. Cowell, Mr. B. Waters, Mr. John Page.

Wincanton.—Rev. W. Hannam.

Winsford.—Mr. J. Slater.

Wallingford.—Rev. T. Brooks, H. Hawkins, Esq., J.P., Mr. Oldham, Mr. W. Payne, Mr. John Pittman, John Powell, Esq.

Watton.—Mr. John E. Anderson.

Willingham.—Mr. J. F. Thoday, Mr. J. Smith, Mr. E. Ingle, Mr. H. J. Few.

York.—Rev. John Hunter.

* * In the list of names of Committee entitled to attend the conference, that of Neville Goodman, Esq., of Cambridge, was accidentally omitted from the country list.

The arrangements for the conference are now complete, and the programme of the proceedings has been issued to the delegates.

At the first sitting, at eleven o'clock on Tuesday morning, May 5, Henry Richard, Esq., M.P., will be nominated as chairman. After the appointment of three secretaries to the conference, the Chairman will deliver his opening address. A business committee, and a committee to select the officers, executive committee, and council of the society for the next three years will then be appointed. The report of the executive committee will be presented; to be followed by the treasurer's account. A resolution, based on the report, will be moved, as well as the resolutions relating to Mr. Miall's disestablishment motions; to the recent general election; and

to the amendment of the Elementary Education Act. There will be an adjournment in the afternoon, when the delegates will dine together.

At the second sitting, at six o'clock in the evening, Sir Wilfrid Lawson, Bart., M.P., will be nominated as chairman. After the delivery of the chairman's address, a special report of the executive committee, relative to the society's future action, will be presented. Resolutions based on the report, and as to the raising of a special fund, will be moved. The adoption of the society's constitution, as revised, will be proposed. A resolution relative to the disendowment of the Church of England will be moved.

At the third sitting, at eleven o'clock on Wednesday morning, E. A. Leatham, Esq., M.P., will be proposed as chairman. After the chairman's address, the report of the Committee of Selection will be presented, and the election of officers, executive committee, and council will take place. A paper, containing "A Churchman's Reasons for desiring Disestablishment," will be read by a clergyman of the Church of England; to be followed by a resolution thereon. A resolution relative to Church patronage in Scotland will be proposed. The proceedings will close with votes of thanks to the chairman, secretaries, and committees.

The conference will be held at the Cannon-street Hotel, London. Only delegates, who must previously have received cards of admission, will be admitted as members of the conference; but visitors will be admitted to the gallery, by previously applying for tickets.

THE ARCHBISHOP OF CANTERBURY'S BILL.

The *John Bull* says:—"There is a strong desire for a conference between certain representative Ritualists and members of the Convocations friendly to moderate counsels on the Ritual question; and it is thought that if synodical declarations on the matter were put forward in both Convocations a large number would loyally bow to authority. The English Church Union is going to memorialise both Convocations to consider the subject. His grace the archbishop has agreed to allow the consideration of certain parts of the bill in the southern province; but we trust that the attempt to allow the principle of the bill to be affirmed in the House of Lords on the second reading, reserving discussion for committee, will be protested against strongly in Convocation, and among the public generally. Canon Gregory will probably move a resolution adverse to the bill."

The Ven. Archdeacon Denison made his annual visitation to Bridgewater on Wednesday, and indulged in the following observations in reference to the archbishop's bill:—

I have seen this morning the main provisions of the archbishop's bill. Into the details I cannot, of course, enter; but no details of it can affect my judgment of its principal provision. That provision is the establishment for each separate diocese of a tribunal hitherto unknown to the common and statute law of England in Church and State. If this bill, or any bill like it, become law, we are not only on the edge of a revolution, but we are in a revolution. Pending the final issue of that revolution, not long to be delayed, the bill would do more to create differences of practice than anything that can well be conceived. Its probable effect would be that in no contiguous dioceses would there prevail the same or a similar rule of practice. It would make many victims, for there will be many who would rather be deprived of a benefice than appear before the tribunal proposed to be established under the bill. Upon the whole, if it is wished to break up Church and State, there is no readier or more effectual way than that proposed under the bill.

The *Spectator* admits that the Archbishop of Canterbury's speech on Monday night was good, and his spirit was good, but it does not think his measure was good. If the law is to be really enforced summarily, on the application of any aggrieved parishioner or clergyman, it must be done evenly all round. Now, is this what the existing conditions of the English Church require? Would it be an improvement on the present state of things, or a deterioration, to have Low-Church parishes compelled to hear that their children have been regenerated by water, and to celebrate saints' days, or to have Broad-Church parishes compelled to listen to the damnable portions of the Athanasian Creed, to record the glories of angels in whom they have small belief, and to hear the Communion Service annually, and all this only in order that High-Church parishes may be robbed of the satisfaction they feel in seeing the incumbent or his curate turn his back upon them out of the greater honour felt for what is on the altar, at fixed portions of the service? It seems to us (the *Spectator* says) the blindest possible policy to attempt to disguise from ourselves the fact that the National Church of England is a more or less accidental conglomerate of a good many different churches, of which no possible jugglery will make a dogmatic unity. So far from wishing to make it easy to enforce rigidly the legal ritual of the Church, without any regard to the various wishes of various congregations, we should wish to relax that legal ritual wherever the congregation desires it relaxed. Ritual is made for worshippers, and not worshippers for ritual. We should like to see that principle fairly recognised by the legislature, and recognised to so much effect that it should be made impossible to enforce a merely ritual custom, even though admitted to be legal, on any congregation of worshippers a given majority of whom objected to its principle.

The *Saturday Review* cannot help feeling that the Archbishop of Canterbury's policy of introducing a

bill for facilitating lawsuits on disputed matters of ceremonial, instead of attempting to define what the due limits of ceremonial should be, is one which may inflame instead of allaying present heats. It is very certain that, if it is intended to do for incumbents what the Bishop of Durham has been doing for curates, and on equally slight provocation, the end of the Establishment is very much nearer than the Liberation Society in its wildest jubilation has ever anticipated, for it would be nothing less than the arbitrary enforcement of the narrowest Puritanism. The provoking part of the whole proceeding is that, with a little wider grasp of things as they are, the imbroglio might have been converted into an opportunity for at least attempting to replace the Church of England on a footing of new and strong stability. The religious difficulty in large towns is purely unreal when every section of Churchmanship ought to be able within an easy distance to find that type of worship which is most congenial to it. In country parishes the case is different. But even in the country, where different phases of Churchmanship are represented in the same parish, the Church might well witness different types of worship at various times of the day. The *Review* would not be surprised to find that when the bishops have got out of the echo of mutual congratulations 'over the neatness of their own handiwork, they will discover that the grievance is less tangible and the proposed remedy less workable than they had persuaded each other into believing. They may at last reflect that it is playing for very high stakes to call Parliament to subvert the legal status of all the clergy in the land, and to take care that those clergy shall not have the opportunity of being heard on, hardly even of considering, the revolutionary measure. If the bill breaks down under such circumstances, something else will break down with it.

The Post, having examined the text of the archbishop's Public Worship Bill, comes to the conclusion that while it will certainly fail to do all the good that we have been told to expect, it will certainly do some harm for which the public is not prepared. It is impossible that it should become law in its present form. It is unfairly conceived, carelessly drawn, and likely to create greater evils than it professes to cure.

The *Record* pronounces against the bill. It can no longer be concealed, says our contemporary, that the general opinion, both of the secular and ecclesiastical press, as well as of the public, pronounces it a failure. It is a bishops' bill from first to last, that might be worked to the annoyance and hindrance of spiritual Evangelical Protestantism as much as of Romanising doctrine and Ritualistic ceremonial. A Ritualistic or High-Church bishop (like prelates who might be named of no mean reputation) who celebrates the Holy Communion with his back to the people, would of course dismiss as frivolous and without appeal an application to restrain the Romanising practices of a Liddell, a Purchas, a Wagner, or a Stanton. But it is not so certain that he would not also restrain an Evangelical clergyman from holding schoolroom services or prayer-meetings out of church where laymen officiated. Take another provision. Stoles, black, white, or coloured, have been declared illegal, and under this new bill every clergyman who offends by wearing a stole in church or burying-ground is liable to be proceeded against. Nor is it more assuring to the Evangelicals to be informed, that every clergyman who permits a hymn to be sung in church or burial-ground, who mutilates the marriage service, who fails to have daily service, who omits to "declare unto the people what holy days or fasting days are in the week following to be observed," brings himself within the penalties of this bill if his bishop "thinks fit." In point of fact, the power given to the bishops is so arbitrary, that the *John Bull*, of Saturday, has devoted an able article to the task of proving that the bill destroys the independence of the parochial clergy, and converts them into "Episcopal curates." Considering the relations which have long subsisted between the *John Bull* and some of our most stirring bishops, we cannot but regard its pronounced opposition to the measure as a strong indication of the decided feeling of that part of the Church usually deemed High but not Ritualistic. We feel sure that Parliament will not consent to clothe the bishops with arbitrary power, to inhibit, sequester, and deprive the clergy, whilst the prelates themselves are to enjoy perfect immunity in respect to their own ecclesiastical offences. But we are at the same time more than ever convinced that some stop must be put to the defiant lawlessness of those who in the name of Anglican Catholicism and Ultra-Ritualism have done so much to Romanise the Church of England and establish within its pale an organised anarchy fast tending to its dissolution.

The Archbishop of Canterbury's "Public Worship Regulation Bill" has been printed. Its principal provisions are as follows:—If the archdeacon, rural dean, or "any parishioner"—by which term is implied "a male person of full age who has and for one year next before taking any proceeding under this Act has had his usual place of abode in the parish within which the church is situate . . . or is owner or tenant of lands or tenements in the said parish—shall be of opinion that in such church any alteration in or addition to the fabric, ornaments, or furniture thereof has been made without a faculty from the ordinary authorising or confirming such alteration or addition, or that any decoration forbidden by law has been introduced into such church, or that the incumbent has used or permitted to be used in such church or burial-

ground any unlawful ornament of the minister of the church, or that the incumbent has failed to observe the directions contained in the Book of Common Prayer relating to the performance, in such church or burial-ground, of the services, rites, and ceremonies ordered by the said book, such archdeacon, rural dean, or parishioner may, if he think fit, represent the same to the bishop, in a form specified in certain schedules annexed to the bill. Having received the notification, the bishop is empowered to take it into consideration, and upon submission by the incumbent to issue his monition upon the subject. Failing such submission, the bishop assisted by assessors, appointed under the Act 3rd and 4th Vict., cap. 86, sec. 11, may proceed to trial, in the formal and regular manner. A special clause provides that fees of the registrar in cases of this kind shall not exceed three guineas. In the event of the judgment not being held satisfactory, appeal will be on the part of either side to the archbishop of the province, who may either decide the matter himself or transmit it to Her Majesty in Council, the evidence in either case being strictly limited to that which has been already adduced, except under special circumstances. Whilst such appeals are pending, the monition of the bishop is to be considered valid, and whether appealed against or not the incumbent is liable to be inhibited should he disregard its terms.

IRISH CHURCH SYNOD.

On Wednesday the recommendations of the representative body in reference to the allocation of 165,000*l.* surplus of half-a-million granted by the Church Act in lieu of private endowments, were discussed. It was resolved to allocate 60,000*l.* in aid of the maintenance of the twelve bishoprics of Ireland. Judge Lawson appeared in the synod as assessor during a great part of the day, and Chief Justice Whiteside for the first time was present as a member.

The Synod on Thursday discussed a motion to substitute another form for the Communion Service read on Ash Wednesday. The proposal was supported by the Bishop of Cashel, Lord J. Butler, Mr. Bloomfield, Mr. Saunderson, the Rev. Mr. Gubbins, and others, and was opposed by the Rev. Canon Reichel, the Lord Primate, the Archbishop of Dublin, the Bishops of Killaloe and Derry, the Dean of St. Patrick, and several other clergymen. It was objected that the service as it stands was substituted for the ancient discipline of the Church, and is a protest against auricular confession and the private discipline enforced by the Church of Rome. The advocates of the change argued that the service in its present form had the effect of keeping people away from church on Ash Wednesday, as they did not like to join in cursing their neighbours. The motion was ultimately rejected, on a division, by a large majority.

The synod has also adopted a resolution in favour of the employment of lay preachers, under the sanction of the bishops and synod.

CHURCH AND STATE ON THE CONTINENT.

The bill for preventing the unlawful exercise of ecclesiastical functions has been before the German Parliament during the past week. During the debate on the second reading, the Bavarian Federal Commissioner, Herr Riedel, declared that Bavaria, in assenting to the bill, in no way considered her reserved rights as prejudicially affected. Bavaria would always render to the Empire what belonged to the Empire. Clause I was adopted, together with an amendment permitting an appeal to be made within eight days to a judicial tribunal against decrees internecine or exiling ecclesiastics, the appeal to be based upon the facts on which those measures have been founded. In the course of the discussion the arguments brought forward by the Ultramontane members were controverted by the Commissioners of Bavaria, the Hanse Towns, and Baden on behalf of the Federal Council. The Baden Commissioner declared, amid loud cheering, that if there were anything calculated to strengthen the loyalty of the constitutional South Germans it was the action of Prussia in the struggle against the encroachments of the Catholic hierarchy. On Saturday, the bill was read a third time without any modification of the measure as adopted at the second reading. The final vote upon it was 214 ayes against 108 noes.

It is stated that the dioceses vacated by the dismissed German bishops will remain for the present in the hands of the Minister of Public Worship until a measure for their administration shall have passed the Prussian Diet.

It is stated that the Emperor William, now that the new Ecclesiastical Bills for the punishment and deposition of refractory clericals, and for the administration of vacant sees and livings have been passed, will grant a pardon to Archbishop Ledochowski and other bishops and priests detained in prison for violation of the laws of last May.

Count Arnim has addressed a letter to Dr. Döllinger, criticising the course adopted by the German Government in ecclesiastical matters. The *North German Gazette* complains of this as being contrary to official traditions. A Berlin telegram says it is doubtful whether the count will go to Constantinople, or even remain in the diplomatic service at all. His friends already threaten to publish documents which they allege will cover Prince Bismarck with confusion. It is now stated

that the breach between Count Arnim and Prince Bismarck is now complete. Differences between them have frequently occurred, but hitherto they have been arranged by royal influence. The count's appeals to public opinion are regarded as violating the traditions of Prussian diplomacy.

The Bishop of Nancy has been sentenced in *contumaciam* by the Saverne Court to two months' imprisonment in a fortress. The specific offence was that of inducing a curé to read from the pulpit a pastoral hostile to Germany.

France has been able to come to an agreement with the Vatican respecting the rearrangement of the Catholic dioceses which are now partly in France and partly in Germany. This arrangement indicates no better understanding between the Fatherland and the Papacy, the negotiation being entirely between Paris and the Vatican.

The Upper House of the Austrian Reichsrath has again had the Ecclesiastical Bills under debate. In the discussion of the second measure, which provides the funds for defraying the cost of Roman Catholic worship, Prince Lobkowitz and Cardinals Rauscher and Schwarzenberg advocated passing to the order of the day, and thus rejecting the measure; but the House, by 66 votes against 20, decided to proceed with the discussion of the clauses. On the 25th the bill was passed.

The Lower House of the Reichsrath has had under consideration the third of the Ecclesiastical measures, the Convents Bill. It was read a second time by a large majority after considerable debate.

THE NEW REFORMED EPISCOPAL MOVEMENT in America does not seem to meet with much success; and it is now stated that Bishop Cummins has resigned his post as rector, to the consternation of the new society. The Rev. Mr. Bears, of the Reformed Dutch Church, has been appointed to the vacant office.

DR. HAYMAN PROVIDED FOR.—The valuable living of Aldingham, in the county of Lancaster, in the gift of the Crown, has been conferred on Dr. Hayman by Mr. Disraeli. It is worth about 1,000*l.* a-year, with house, and the population is about 1,000. The living was held last by the Rev. John Macaulay, whose death was recently announced.

PATRONAGE IN THE CHURCH OF SCOTLAND.—On Tuesday, a deputation from the acting committee of the General Assembly of the Church of Scotland on patronage had an interview with the Duke of Richmond and the Home Secretary. The deputation represented that the majority of the ministers and laymen of the Church of Scotland were in favour of the abolition of patronage. His Grace promised that the subject should have the serious consideration of Her Majesty's Ministers. It is said that arrangements have been made for an interview with Mr. Disraeli on the same subject.

THE RICHMOND BURIAL SCANDAL.—At a special meeting of the Richmond select vestry on Wednesday a report from the burial board was presented, recommending application to the Home Office for sanction to use half the piece of land originally set apart as the unconsecrated part of the cemetery for addition to the consecrated portion, and to appropriate for the use of Nonconformists the parish ground on the north-west side of the unconsecrated portion of the present cemetery. The board also recommended the expenses connected with laying out and enclosing the new portion to be defrayed by the vestry. The report was adopted.

VISIT OF A CORPORATION TO A NONCONFORMIST CHURCH.—The Corporation of Gravesend, which has been in existence three hundred years, went on Sunday morning last for the first time in its history to a Nonconformist place of worship. At the invitation of the mayor, who is a Conservative and Churchman, the aldermen and councillors went in state to the newly opened Congregational Church at Milton, in order to express interest in the extension of religious influences in the borough, and as a mark of public regard to the pastor, the Rev. W. Guest, and his people. The church was completely filled, and an appropriate sermon was preached on the progress and duties of the nation.

FATHER GRASSI, who scandalised Papal society last year by turning Protestant, has taken another step in apostasy by leading a bride to the altar. The wedding was attended by Father Gavazzi and six or seven other ex-priests. The ceremony was performed at the Mayor's office at the Capitol by a minister connected with the Evangelical mission in Rome, under whose guidance Father Grassi has placed himself since he left the Papal Church. The Abbé Chevard has also entered into the married state, his bride being a young French lady of Marseilles. Father Hyacinthe officiated at the wedding, and delivered an eloquent discourse on the occasion.

A MODEL BISHOP.—Dr. Perry, the Anglican Bishop of Melbourne, leaves us by this mail to assist in choosing a bishop for the new diocese of Ballarat, and will return only to retire from the post, which he has held for twenty-seven years. We are indebted to him for the success of a representative system of Church government, in which clergy and laity meet to legislate upon temporal affairs under the authority of an Act of Parliament. With the arduous administrative duties of a large diocese upon his hands he has found time to travel at regular intervals throughout the country, doing the work of a bush missionary in outlying districts where the church bell is never heard. His last public act was to insist for his successor upon an addition to the episcopal salary, which he would not permit to be suggested in his own case, though

it was known that his private means were spent in the necessary expenses of his position.—*Melbourne Correspondent of the Times.*

THE WILL OF THE REV. THOMAS BINNEY, who died on Feb. 24 last, at his residence, Doric Lodge, Upper Clapton, was proved on the 2nd inst., by Mrs. Elizabeth Binney, the relict, the Rev. Josiah Viney, and Mr. Edward R. Cook, the executors, the personality in England being sworn under 2,000*l.* The testator bequeaths an annuity of 20*l.* to his brother, and there is one legacy of nineteen guineas. To his wife he gives 200*l.*, and the income of the residue for life; at her death the residue is to go to testator's four sons; but one of them, it appears, has been missing for several years. The deceased gentleman desires that no attempt may be made or sanctioned by his family or friends to write a life of him, as he wishes to be only mercifully remembered by God.

MR. GORDON'S LIBERATION LECTURES.—The Rev. J. H. Gordon, of Darlington, lectured in the Public Hall, Grantham, on Tuesday evening, April 21, on "The Liberation Society, what it wants, and what it does not want." Councillor Slater ably presided, and spoke in hearty sympathy with the movement. There was a good audience, considering many drawbacks, and Mr. Gordon was listened to with evident appreciation. Mr. George Hardings, society's agent, was present, and effectively seconded a motion, to which other friends warmly spoke, in harmony with the objects of the society. The meeting then pledged itself to the cause, and hearty thanks to the chairman concluded the proceedings. Next evening Mr. Gordon lectured in the Primitive Methodist Chapel, at Cosenham, near Louth. J. Hay, Esq., of Louth, occupied the chair, and spoke with great point and vigour in introducing the lecturer, who was well received, and most attentively listened to, by a capital audience. Warmest votes of thanks followed.

THE BISHOP OF DURHAM AND THE RITUALISTS.—On Friday the Bishop of Durham, Dr. Baring, was presented, at a large meeting of the Anti-Ritualists of Durham and Northumberland, with an address and a guarantee fund of 7,200*l.* for the purpose of meeting the legal expenses incurred in connection with Ritualistic practices in the diocese. The presentation was made by Mr. John Fogg Elliot, high sheriff of Durham county. An address offered the expression of the subscribers' sincere sympathy with his lordship in the difficulties he experienced in his efforts to discountenance the innovations of certain Romanising clergymen. The bishop made a long reply, in which he said that what he was engaged in was the Church's battle—a battle in behalf of our old, long-valued Protestant Reformed Church of England, which had again, he believed, in this nineteenth century, to be fought; and while he much valued the feelings of personal confidence and approval towards himself which the deputation had been pleased to express, he prized the document which had been presented to him far more because it was a most important and decided declaration on the part of the laity of his diocese that not only do they continue—"in spite of the annoyance which some of them have received by the introduction into the service, by a few unwise or unfaithful clergymen, of novelties, most offensive, because alien to the spirit of the Liturgy"—attached members of the Church of their fathers, but that, also, they were prepared, whatever it might cost them, to resist to the utmost the varied subtle attempts to Romanise their Church by the introduction of false doctrine and medieval ritual.

THE BISHOP OF WINCHESTER ON MISSION WORK IN THE SOUTH SEAS.—The translation of Dr. Harold Browne to the see of Winchester was regarded in some quarters as an important gain to Christian liberality in that important diocese. Recent utterances—unless indeed the bishop be inaccurately reported—have tended, however, to dissipate so hopeful an anticipation. The speech of Dr. Browne at a meeting of the Society for the Propagation of the Gospel, held at Guildford last week, was, for instance, not only characterised by a spirit of exclusiveness, but claimed for the missionary societies of the Church to which he belongs, the fruits of the labours of other organisations. We are glad that his lordship of Winchester has received a well-deserved flagellation in a leading article of the *West Surrey Times*, an extract from which we herewith subjoin:—

His lordship said that all the Christianity of New Zealand and the South Sea Islands was due to the Society for the Propagation of the Gospel and the Church Missionary Society. He must have rated the intelligence of a Guildford audience very low to suppose that they were ignorant of the real facts. A generation before Bishop Patteson fell a victim to a savage Polynesian tribe, John Williams was martyred at Erromanga. For more than half a century the London Missionary Society has laboured and civilised, as well as Christianised, those indescribably beautiful but heathen islands of the Southern Seas. Fiji has been ministered to almost exclusively by the Wesleyans. The American Board of Missions made the Sandwich Islands their own. The Church of England was late in the field in all this district, and when it arrived entered into other people's labours, as now it is about to do at Madagascar. Bishop Browne, in making such sweeping assertions, forgets the apostolic injunction to "render honour to whom honour is due." . . . No one supposes that such episcopal utterances as we are criticising are due to ignorance. From his high point of observation the lordly overseer sees much more than he tells. Former speeches of the Bishop of Winchester, taken with the recent one, indicate that it is a settled purpose with his lordship to ignore the other sheep which are not of his fold. Speaking some time since of the spiritual destitution of South London, Dr. Browne set

forth that there were only so many churches to so large a population. God help the great cities that have no religious workers except those of the Established Church!—for what are they among so many!

Religious and Denominational News.

CHRISTIAN CONVENTION IN GLASGOW.

A convention of ministers and office-bearers of the Evangelical churches in Scotland and the north of England was held in the Crystal Palace, Botanic Gardens, Glasgow, on the 16th inst., presided over by Mr. Moody. On the platform were ministers of all denominations, and the building, which accommodates about 5,000 people, was completely filled. Dr. Buchanan opened the meeting with prayer, after which the convention proceeded to the consideration of the first subject on the programme:—"How may the present movement be advanced and directed into ordinary Church channels?" On this subject a paper prepared by Professor Charteris (who was unable to be present) was read, in which it was urged that the ordinary Church channels would be all the better for a little adaptation to the circumstances in which they found themselves. The movement would be promoted as it had been excited by simple teaching of God's truth, combined with united praise and prayer. When they saw hard hearts softened, careless lives changed, wandering prodigals recalled, downcast spirits raised up, and anxious souls enabled in sweet peace to rest; when they saw all this resulting from the simple direct teaching of the truth and united thankful prayer and praise, they must all cry, "Not by might nor by power, but by Thy Spirit, O Lord of Hosts." And when they sought to advance the movement in the time to come it was very clear that their part was to continue to preach and pray and praise God with earnest expectation, and a hope strengthened by their happy experience. The paper concluded with some practical suggestions. The Rev. Principal Fairbairn, who followed, said that if that grand movement only left its mark behind it on any considerable number of those who were ministers of the Gospel, he thought they should have reason to thank God, and look forward to still better times as to the power of religion in their midst. But they must adhere to the great doctrines of the Gospel, though they were not those of the advanced thinkers of the day. The moment they eliminated these doctrines, and turned Christianity into philosophy, it would suit some intellectual individuals, but its influence on the great masses, its power on mankind, was lost. The Rev. Mr. Leitch having engaged in prayer,

The convention was thrown open. Rev. Mr. Cullen (Edinburgh), spoke of the importance of publishing accounts of the work which was being accomplished. Mr. Moody said it seemed to him that Scotland wanted a John Wesley, not in theology, but in organisation; and if they had such a man it would help forward the movement wonderfully. He also urged the formation of classes for the young, and the preaching of simple sermons by ministers. Half of the sermons in Scotland went right over the heads of the people; there was no doubt about it. Rev. Dr. Russell (Glasgow), advocated the organisation of inquiry meetings for converts. Rev. Dr. G. Jeffrey (Glasgow), pointed out the great effect of personal dealing with the people, and suggested that a board should be established in Glasgow to economise and extend the missionary effort at present existing in the city. Rev. Dr. Black (Glasgow), suggested that ministers and office-bearers should resolve to make a crusade on the practical heathenism of the city upon some definite plan. Rev. Dr. MacEwan (Glasgow), spoke of the importance of large, well-ventilated schools, and more continuous teaching, for the purpose of elevating the children in the poorer parts of the city.

The convention having extended to two hours, an hour was spent in prayer. Mr. Sankey sang, "Go work in my vineyard," after which the Rev. Mr. Somerville engaged in prayer, who was followed by Dr. Cairns. At the conclusion, the Rev. Dr. Thomson opened a discussion on the question:—"What more can be done to promote the highest interests of our young men?" His answer was, a repetition of those means, with very special adaptation to the circumstances of young men. A discussion followed, in which Mr. Scott, a missionary; Mr. Huditch, the Rev. Mr. Stewart and Mr. West took part. Mr. Sankey then read a portion of Scripture, and sang, "Only an armour-bearer." The next hour was devoted to the putting of questions to Mr. Moody, which were numerous, and the answers to the point. To one Mr. Moody urged that good buildings should be put up for teaching children; to another as to the lower strata of society, he said that if that convention should get on fire with love to Christ, they would soon reach the outlying people. The spirit of the Gospel was that Christians should go for the people and seek them out. But Christianity was just now dying of respectability. It was not respectable to go and preach on the streets; but they should throw that idea to the winds, and if they could not get the people to come to the church, instead of preaching to empty pews they should go out and preach at the street-corners, or wherever they could reach the people. Replying to further questions, Mr. Moody advocated the erection of a building where young men could meet for religious exercises; the opening up of religious meetings for conversa-

tion on sacred subjects; the discarding of the stiffness and formalism which marred the good effect of some of their meetings; the ringing of a bell to prevent speakers from occupying too long a time, and the making of an effort to rouse the careless.

The convention resumed its sittings at half-past seven o'clock, Mr. Moody presiding. The large hall was well filled, and the proceedings were opened by the singing of the hymn, "Tis good to be here"; after which the Rev. W. R. Taylor (Glasgow) engaged in prayer. Another hymn, "Come to the Saviour, make no delay," having been sung, the Rev. Mr. Somerville said that as a similar convention was being held in Liverpool, it was judged expedient to send a telegram to the friends there, conveying the loving greeting of the Christians in Glasgow. To which a reply had been received, reciprocating their good wishes. Mr. Moody then read a portion of the fifteenth chapter of 1st Corinthians. Mr. Somerville read a passage of Scripture, and delivered an address, after which the Rev. Van Meter, from Rome, spoke of his experience, and Mr. Moody and others delivered addresses. Mr. Sankey was present and led the service of song. The benediction was pronounced by the Rev. Dr. Marshall Lang, and the large audience separated.

HANTS CONGREGATIONAL UNION.

The spring meetings of the above union, together with those of the Hampshire Sunday-school Union, were held in the Congregational Chapel, Andover, on Tuesday and Wednesday last. At the Sunday-school meeting Mr. Henry Tasker presided. The report read by Mr. Trippe, the secretary, stated that the schools connected with the union had 1,241 teachers and 11,726 scholars, but that the number was rather less than last year, owing partly to the exodus of agricultural labourers. Sixty-eight scholars were stated to have joined the church during the year, and two schools have contributed twenty-five out of this number. In addition to these, fifty-two teachers who were formerly scholars had been admitted into church-fellowship. After the usual business in connection with the question had been despatched, the Rev. J. Bainton, of Newport, read a very carefully prepared paper upon the subject, "Present-day necessities in Sunday-school work." He suggested that there was a need of a higher appreciation of the Sunday-school upon the part of the Church—(cheers)—as also of superior accessories in the work—the doing away with the cellar-like rooms under chapels—(Hear, hear)—and the substitution of pleasant, well-ventilated, and well-furnished apartments in which to teach. Further, they lacked efficient teaching power, and he said this without in the least disparaging the efforts of those at present engaged in the work. Another necessity, he thought, was that they should advance to a larger and wider aim, and make the Sunday-school an institution not for one class or age only, but for all—a place for the rich as well as for the poor, for the educated as well as for the untaught, for those who had the best home advantages and those who had none; and he would also make the Sunday-school attractive to those who had long ceased to be boys and girls. It would, in his opinion, be a happy thing for English social life when they could bring the children of the rich and poor together in the Sunday-school. (Cheers.) Other suggestions were thrown out, and the paper gave rise to an interesting discussion, after which a hearty vote of thanks to Mr. Bainton was passed.

On Wednesday morning a public meeting, attended by the ministers, delegates of churches, and friends of the union, was held in the chapel, when the Rev. E. Walker delivered an address upon "The claims of the times upon our churches." The first claim he urged upon their churches was that with increasing faithfulness their members fulfilled and asserted the responsibility of private judgment in respect of religious truth. Another urgent claim of the times upon their churches was that they should maintain with greater vigour and thoroughness than ever all the Protestantism of which the authority of God's Word, and the responsibility of private judgment thereupon, were the immovable bases. The remarkable increase of Romanist practices in the Anglican Church was adverted to, and it was urged that had the Evangelicals acted vigorously and unitedly they might have saved the Church. Unquestionably one of the greatest hindrances to the spread of Christ's spiritual kingdom in our land was the difference between those who would love as brethren which the law had created by the ecclesiastical barrier which separated them from the knowledge of each other, and across which each appeared to the other alien. (Cheers.) The old justifications of Nonconformity had not spent their force, and modern times had furnished new ones. (Cheers.) Jacob's dying words concerning Isaac were, "Isaac is a strong ass couching down between two burdens, and he saw that rest was good and the land that it was pleasant, and bowed his shoulder to bear and became a servant unto tribute." If Evangelical laymen of the Established Church, couching under the burdens of worldliness upon the one side, and Romanism upon the other, would arise, ashamed of their condition, and cease to be as Isaac, it could only be by leaving the "pleasant land," and the good rest of the Establishment for the Nonconformists' toil and self help. (Cheers.) The times demanded, too, that they should be careful not to suffer any departure from the scriptural constitution of their churches, and in these days two evils were

making themselves felt against which they needed especially to guard. The last claim of the times upon our churches referred to by the rev. gentleman was that they put forth greater spiritual power, and a very able treatment of this portion of his subject concluded his address, which was listened to throughout with much attention and interest.

The business of the union was then discussed, including among other topics Church finance and "reference councils," and in connection with the last-named a committee was appointed to examine and report on the constitution of the council. The Rev. W. H. Jellie submitted a report upon the re-organisation of the evangelistic mission of the union, embodying various resolutions, one to the effect that evangelists should have a triennial change of stations, a grant towards which should be made by the union, and another that the minimum salary of evangelists be £70 per annum, all of which were adopted.

At the subsequent dinner at the Town Hall, the Rev. E. Walker presided, and addresses were delivered by the Revs. Mr. Poole, of Lymington, W. Jones, of Havant, W. H. Jellie, of Gosport, S. March, of Southampton, and Messrs. Coote, Sharland, and Trippe. A service was held at the Congregational Chapel in the evening, at which all members of Christian churches were invited to take part in the Communion, as a conclusion to the meetings of the union.

LEEDS.—The Rev. W. Bolton, M.A., of Cheshunt College, commenced his pastoral work by preaching two sermons in Newton Chapel, Chapel Town, Leeds, on Sunday, April 19. The following Monday a tea-meeting was held, to welcome the new pastor, which was well attended. After tea the Rev. E. R. Conder presided, and many of the Leeds ministers took part in the proceedings, and welcomed Mr. Bolton's settlement among them as an important accession of ministerial power to the town.

FARINGDON.—On Tuesday, April 21, a public testimonial was presented by the inhabitants of Faringdon, to the Rev. Horatio Gillmore, Baptist minister, on his retirement from the secretaryship of the British school, consequent on his leaving the town. E. W. Moore, Esq., of Colleshill, presided. The Revs. T. C. Insall, B. Sackett (Congregationalists), B. Arthur (Coate), G. J. Edgeley (Swindon), R. W. Mansfield (Bourton), and others took part in the proceedings. The testimonial consisted of a handsome silver inkstand, and twenty volumes of valuable theological works.

UNITED PRAYER MEETINGS are held in several of our large towns; in one or two cases daily, in others weekly. These towns include Liverpool, Manchester, Leeds, Bradford, and Halifax. In Halifax it has been decided by the Evangelical Nonconformist Churches to hold a series of out-door services during the summer months to be conducted by various ministers and laymen. The Leeds Congregational Association at the anniversary conference last week had an interesting discussion on the question, "How best to improve our week-night meetings," especially those for prayer.

SALEM CHAPEL, LEEDS.—On Sunday, April 19, two sermons were preached by the Rev. G. M. Murphy, M.L.S.B., of London, on behalf of the Salem Sunday-schools and the schools of Louth accommodation room. There were crowded attendances and liberal collections. A new chapel and schools are about to be erected for the latter mission station, and this week a bazaar, under excellent auspices, is being held in the Victoria Hall, Leeds, in furtherance of the object. On Tuesday, April 21, the annual tea and public meeting was held, the Rev. H. Tarrant, the pastor, in the chair. After a cheering report, Mr. Murphy and others addressed the meeting.

HIGHGATE.—On Good Friday, April 3, the anniversary services of the Baptist Chapel, Southwood-lane, Highgate, were held and were highly encouraging and successful. There were excellent congregations both in the morning and evening, and most able and eloquent sermons were preached by the Rev. Henry Simon, of Stamford Hill, and the Rev. T. W. Handford, of Bloomsbury. On the following Thursday evening a very pleasant gathering took place, when the pastor, the Rev. J. H. Barnard, and Mrs. Barnard, took tea with a number of friends connected with the Bible-class and congregation, and were presented by them with an elegant plated tea-service, as a token of affection and esteem.

NEW CHURCH FOR MR. BEECHER.—It appears that the Rev. H. Ward Beecher's friends intend to build him a new church. At a recent meeting the question of site was discussed. The people of the Heights wished Plymouth Church retained where it is. The people of the Hill, who are the most zealous in the new enterprise, wish Plymouth Church farther up. Mr. Beecher refuses to go beyond the City Hall. His present church is central for his congregation, who come from New York, Harlem, Hoboken, Jersey City, Staten Island, Flatbush, and the eastern district. The point has been selected where all the railroads centre, near the City Hall. The estimated cost of the enterprise is 400,000 dols. The land will cost 200,000 dols., and the building 200,000 dols. more. The building is to afford accommodation for 6,000 people. Mr. Beecher will have leave of absence for six months, during which time he will visit Europe, and it is intended to complete the church against his return.

NEW WESLEYAN CHAPEL, UPPER NORWOOD.—On Tuesday the memorial stones of a large Wesleyan chapel at Norwood were laid by the following gentlemen—viz., Alderman Barlow, of Bolton, Mr. D. J. Jenkins, M.P., Mr. W. T. Whelpton, and Mr. John Riley, of London. A meeting was held in the evening, presided over by Alderman Barlow, and amongst the speakers were the Rev. Dr. Punshon and the Rev. W. H. Taylor, of Brixton. The financial result of the day's proceedings amounted to the munificent sum of 1,000l. The new chapel will be a handsome building, in the early Gothic style of architecture, and occupy a fine site on the summit of Gipsy-hill. There will be a lofty tower and spire of stone, and accommodation will be furnished for 1,000 persons, spacious schools, &c., being provided also below the chapel. The total cost, including land, will be 8,300l. The architect is Mr. Charles Bell, A.R.I.B.A., and the builders, Messrs. Bowyer and Sons. This will make the sixteenth of the fifty proposed new chapels to be erected in London under the auspices of Sir Francis Lycett's Fund.

SURREY CHAPEL.—On Thursday evening the Rev. Newman Hall delivered a very interesting lecture at the Metropolitan Tabernacle, which had been kindly placed at his disposal by the Rev. Mr. Spurgeon. The lecture was in aid of the fund being raised for the erection of a tower at the New Surrey Chapel, which is to be raised as a memorial to President Lincoln, and in memory of the abolition of slavery. The lecture was well attended, but the vast hall was by no means filled. Mr. Morgan Lloyd, M.P., occupied the chair, and gave a cordial welcome to the rev. gentleman, who was received with applause. He stated that the tower which was to be erected at the New Surrey Chapel was to be raised by means of the joint subscriptions of friends in America and England. In America 3,000l. had already been subscribed towards it, and it only wanted 1,500l. to complete the whole 6,000l. required, and the admission money taken at the door would be devoted to that purpose. He gave a very interesting account of his late visit to America, nearly one-half of the lecture being taken up by a glowing description of Niagara. He stated that he had received the greatest kindness and hospitality from all classes of society in America, and that notwithstanding the occasional acerbities of public life, there was a deep-seated love for England and Englishmen. He was received with quite as much cordiality in the slave States; and the slave-owners admitted that they were much more prosperous than before the abolition, a statement which elicited much applause. The lecture abounded in anecdotes of social life and manners, all conceived in the kindest spirit.

THE REV. A. McLAREN ON REVIVALS.—A few evenings ago the Rev. A. McLaren, B.A., delivered an address in Rusholme-road Congregational Chapel in connection with the evangelistic services now being held in Manchester, and in the course of his remarks he declared it could not be for nothing that almost without concert so many amongst them, of all churches and denominations—men who had had very little to do with each other of late months—were simultaneously feeling the same inspiration. He asked his hearers to put clearly before them what was desired by the services. In the first place it was not the conversion of unbelievers. They were not ready for that yet. A revived church was the first stage of the work, and the second stage, which would come close upon the heels of the first, was the conversion of unbelievers. And in speaking of a revived church, he did not mean an aggregate of individuals. They were in danger of losing the personal element in the mere notion of the aggregate, and he pressed upon them to see after the revival of their own souls. There would be no genuineness, no permanence, no blessing, but the contrary, upon these movements, unless they were built upon, kept in constant connection with, and penetrated through and through by the glorious Gospel; and it was only in proportion as they kept themselves close to the truth, and let it influence their understandings, hearts, and souls, that the work would be anything else than wildfire, which might leave them harder and less impressionable than it found them. He was seriously afraid, not of excitement, not of emotion, however deep, but of spiritual emotion wrrenched apart from an enlightened perception of the truth, and other weapons used than the one weapon—the Word of the Living God and the Gospel of our Lord and Saviour.

HOLYWELL GREEN CONGREGATIONAL CHURCH.—The fine new Congregational Church at Holywell Green, built at the sole cost of Messrs. James, Samuel, and Thomas Shaw, of Brookroyd Mills, was opened for Divine service on Wednesday afternoon. Relative to the liberality of this firm in connection with the Holywell Green, the *Halifax Courier* remarks:—"Through their generosity the village possesses a mechanics' institute such as can be found in few villages or even towns, excellent schools, which have served the double purpose of chapel and schools, have been provided largely at their cost, and they have also supplied a beautiful and well laid-out cemetery, together with a neat and convenient cemetery chapel. To their exertions the district is indebted for the railway which has just been carried into it, and which will shortly be opened for the use of the public; and last, but by no means least, the splendid Congregational Church, built at a cost of about £10,000, is an abiding proof of their princely generosity." On Wednesday the extensive mills at Brookroyd were closed for the afternoon, and the day being

beautifully fine, visitors from Halifax and other places were very numerous. The church, seated to accommodate several hundreds, was crowded at the afternoon service, large numbers of the clergy and gentry of the district being amongst those present. The Revs. B. Wilkinson (pastor of the church), D. Jones, of Booth, R. Moffat, of Sowerby Bridge, Dr. Mellor and J. Bartlett, of Halifax, took part in the devotional services, after which the Rev. Dr. Stoughton, of London, preached from the words (Col. i., part of verses 18 and 19), "That in all things He might have the pre-eminence: for it pleased the Father, that in Him should all fulness dwell." Tea was provided in the Mechanics' Institute, and so great was the number of visitors that they had to be accommodated at three "sittings-down." The park and conservatories at Brooklands were liberally thrown open to the public, and most of the visitors took a saunter through the carefully-cultivated and tastefully laid-out grounds. At the evening service the church was again crowded in every part. In the earlier part of the service the Revs. J. Wilde, of Stainland, J. M. Calvert, of Gargrave, J. Thompson, of Lightcliffe, J. Stroyan, of Burnley, and B. Dale, M.A., and T. Michael, of Halifax, took part, after which the Rev. Joshua Harrison preached a sermon. The new place of worship occupies a commanding position, and with its tower and spire 150 feet in height is a conspicuous landmark for all the country round. It is in the geometrical or early decorated style, and the architect is Mr. Pritchett, of Darlington. The interior is very elegantly and elaborately fitted up.

ROTHERHAM.—The foundation-stone of an independent college was laid at Rotherham on Thursday afternoon, by Mr. James Yates, J.P., D.L., who has been connected for a long period with the existing college as treasurer and member of committee. The Rev. Dr. Raleigh, of London, the Rev. Dr. Mellor, of Halifax, and others, took part in the proceedings. It is estimated that the new edifice will cost about 20,000*l.*, and that the college will be ready for occupation in September, 1875. In the course of his address Dr. Mellor said:—

Dissenting colleges seemed to be a necessity of Dissent—a necessity in the way of supplementary education on matters of theology, both doctrinal and pastoral, and also in the matter of denominational economics, in order that their students might be able to supply those churches over which they might have to become the settled ministers. He would candidly express his conviction that the time had come when it should be their aim, as far as possible, and at any amount of pecuniary sacrifice, to secure for all their students a complete curriculum at some of our Universities. (Hear, hear.) He pleaded for a higher education for their ministers, and for such as should satisfy the tests of our Universities, on this most obvious ground, that the standard of education was being raised throughout the land, and would be raised progressively year by year. . . . Moreover, it would be foolish in them to ignore the fact that, through influences for which the Christian Church were not wholly responsible, the Gospel was put upon its defence in a manner which would only be possible in an age of great scientific enlightenment. A breach at present existed between modern culture and Christianity—a breach which it was not wise or safe to overlook, and which could not be filled up or bridged over by the dogmatic statements of an un instructed faith. That this antagonism was essentially temporary he was convinced, and he was equally convinced that it was in some degree traceable on the one hand to false conceptions of the real purpose of the Divine Word as a revelation of spiritual truth, and on the other to premature and uncritical generalisation of some scientific men. To claim for the Bible a function which it nowhere claimed for itself was to expose it to attacks which intrinsically it did not deserve. A juster interpretation of its main purpose would contribute largely to fill up the chasm which now yawned between it and the antagonism of our age. And the conciliation would be further promoted by the revision and correction of the historical, scientific, and philosophical conclusions which had been drawn from doubtful or inadequate data. Concessions would come from both sides—concessions, however, which would not and could not be simply in the interests of peace, but of truth. Now the ministry which did not strive to understand and master the problems which were now being agitated would be felt to be out of harmony with the demands of the age. (Hear, hear.)

In the afternoon a large company assembled to dinner in the Mechanics' Hall. In the evening tea was provided in the new Congregational school, and afterwards a public meeting was held in the new Congregational Church, at which several addresses were delivered. Collections in aid of the building fund were made at the morning service, the stone-laying, and at the evening meeting.

It is reported that Mr. H. M. Stanley is under orders from Mr. Gordon Bennett to go out and discover the sources of the Nile, for the honour and glory of the *New York Herald*.—*Leeds Mercury*.

The *Graphic* has just brought out a special Livingstone number, containing a sketch by Mr. H. M. Stanley of the "Life and Labours of" the lamented explorer. The sketch is illustrated by no less than thirteen engravings.

The *Athenæum* understands that Mr. George Smith, Senior Assistant of the Department of Oriental Antiquities in the British Museum, is about to return from his second visit to the mounds of Assyria. This official expedition is likely to prove of a nature as valuable and interesting as that lately undertaken by the same gentleman for the *Daily Telegraph*, and he will bring with him a collection comprising several thousands of objects, principally fragments of inscribed tablets, with some inscriptions and miscellaneous antiquities.

Correspondence.

THE NORTHAMPTONSHIRE LABOURERS.

To the Editor of the *Nonconformist*.

SIR,—It has often been remarked that half a truth is worse than a whole lie—for, whilst a lie can usually be easily refuted, it is often very difficult to expose the fallacy of a half-truth. Now, without wishing in the least to charge the leaders of the Labourers' Union, many of whom I believe are sincere Christian men, with anything like deliberate falsehood, still I think that many of the statements they make are such half-truths as to be very misleading indeed. With your permission I will endeavour to point out a few of these half-truths.

The first is with regard to the wages received by the labourers. These are generally stated to average from 10*s.* to 12*s.* per week in the south-west of England, up to 18*s.* to 20*s.* per week in the north and north-east, with a trifle extra in harvest, which is generally treated as being scarcely worth mention. Thus, in speaking of this neighbourhood, I have heard the Union delegates say that the average wages are about 14*s.* or 15*s.* per week. Now the truth is, that this is the lowest sum that any able-bodied labourer in this neighbourhood ever receives for any one week during the year, whilst the extra money earned at haytime, harvest, and other times, would amount to an average of 3*s.* to 5*s.* per week for the whole year, and I should think nearly one-fourth of the men have their cottages rent-free besides. Thus, in my own case, the least that any one of my men received last year was more than 17*s.* 6*d.* per week in money, whilst some had 18*s.* to 19*s.* per week in addition to good cottages (for which I pay 6*l.* annum) rent free, and a large piece of garden ground at a nominal rental. One man had 18*s.* per week, on an average for the year; his wife received an average of over 3*s.* 6*d.* per week for occasional work in the field, and at the house; he had his cottage rent free, and a garden for which he paid 17*s.* 6*d.*, and off which he had 7*l.* 10*s.* worth of potatoes, as well as other vegetables. Besides this he had half-a-ton of coal given him at Christmas, drawn to his own door; and he, as well as any of my men, could have a horse and cart to fetch coal, or for other work, at any time he wanted it, and many other privileges. Now, as he has only himself and wife to keep, I do not think he is very badly off; but this, which is by no means an exceptional case, would, I think, never be quoted by any of the Union delegates, although they often quote exceptionally bad cases as fair examples of the whole.

Then, to turn to another point, the Union speakers often talk about the hard living labourers have to put up with, saying that the men have frequently nothing to eat but dry bread, with perhaps an onion for a relish, whilst the children have to go without any dinner, and sometimes without supper too. Well, sir, such cases have, I know, occurred some thirty or forty years ago, but if it ever happens in this neighbourhood now, I say most unhesitatingly it must be either through sickness or some exceptional circumstance of that sort, or else through some fault of the man himself. Why, sir, the butcher, who comes here with meat from the neighbouring village once a week, goes on just as regularly to my labourers' cottages and leaves them their joints of meat as regularly as he leaves ours; whilst I believe all my men eat meat more frequently than I do, as they very rarely sit down to any meal without it. Then, as regards the time the men work, I see by the rules the Union published some two years ago, they wished all labourers to have 16*s.* per week for nine hours' work per day. All I say is, I wish the Union could get it—I know I cannot. Why, sir, during at least three months of the winter, the men do not come to work till quite 7.30 a.m., and leave again quite by 4.30 p.m.; so that they are only on the farm nine hours, of which they have an hour and a-half (which is more frequently nearly two hours) for meals, leaving only seven and a-half hours at most for work. During the summer they come at about a quarter to half-past six in the morning, and leave again quite by a quarter to six in the evening, and out of this time they have two hours, at least, for meals; so that the most they ever work (except during haytime and harvest, when they have extra pay) is nine and a-half hours per day.

Again, with regard to wet weather, during which, it is said, the men have to lose their time, on all farms with which I am acquainted, it is always the rule that week should be found in all weathers for wagoners, shepherds, cowmen, and others seeing to stock. These, generally speaking, especially during the winter, comprise at least two-thirds of the men employed on any farm. The others, if it comes on to rain for an hour or two, simply take refuge in the nearest hovel till the rain is over, and then go to work again, the time they have been doing nothing being lost indeed to the farmer, but not to the man; or else they split wood or do other work under shelter—work which does not pay the master, but for which he always pays the men. I do not believe that my men lose on an average one day each by bad weather in a year. These facts show the condition of the labourer to be, I think, somewhat different from what it is represented by the Union delegates and other speakers who, as advocates of the labourers' claims, mention, of course, only such things as will strengthen their case,

and as you frequently publish articles and letters on their side of the question, I shall be much obliged if you can insert this letter as showing a farmer's view of the case.

I am, Sir, yours, &c.,
A NORTHAMPTONSHIRE FARMER.

THE LABOURERS' UNION CHRONICLE AND THE NONCONFORMIST.

To the Editor of the *Nonconformist*.

SIR,—I do not wish to express any opinion on the strife between the leader-writers of the *Nonconformist* and the *Labourers' Union Chronicle*, but in common fairness to Mr. Ward and Mr. Vincent, the proprietors of the paper, I ask to be allowed to mention that it is quite useless to try and separate the movement and the paper. Why, at the very last meeting of the executive that I attended, a resolution was unanimously passed expressing continued and full confidence in the management of the *Chronicle*. For my own part, next to Mr. Arch, I feel that Messrs. Ward and Vincent, &c., have contributed most of the vitality to the present movement amongst the labourers. I believe that there is more sterling truth in that paper on the land question than in any other organ of public opinion. John Stuart Mill remarked to me, in the presence of several other gentlemen, that the paper seemed to him invaluable, and he was startled to find so much accuracy and so thorough a mastery of the subject of land tenure in a cheap paper.

You may pity Mr. Arch for his connection with such a paper and such a writer, but I know that Mr. Arch himself would be the first to repudiate all pity of that description.

Obediently,

J. CHARLES COX.

Hazelwood, Belper, May 25, 1874.

CHURCH UNITY.

To the Editor of the *Nonconformist*.

SIR,—It is good for brethren, especially ministerial brethren, to dwell in unity, and the unity is all the more valuable when it is the outcome of respect and affection, rather than of restraint and compromise. I have been led to think of this subject by a recent visit to a large northern town not a hundred miles from the centre of the county of York. Here are nine churches, each church happily supplied with a pastor, and almost every church with a mission station. One of these mission houses is dilapidated and needs to be renewed, application is made to the sister church for aid in the matter, and nearly all unite in working for a bazaar to raise the funds, the one or two who do not join having satisfactory reasons in home efforts for their non-compliance. Some hundreds of pounds' worth of goods for sale was the result.

A suburban cause dwindles to a low ebb, loses its pastor, who, having preached the people all away, and got the place chin-deep in debt, retires to his own place in the Establishment, whereupon the wealthiest church of the group, at the instigation of the brethren, set to work to enfranchise their involved sister, and looking about for a suitable pastor, find a man after the people's heart and their own, guarantee him for a time a good, if not a munificent, income for a good trial of his powers. It is worth while asking here why should not every wealthy Baptist or Congregational Church have its mission station somewhere, anywhere, to which it might be as a nursing mother until it could go well alone. Some to their honour do this, but many more alas! are too selfish, and so have to cry, "My leanness, my leanness! Woe is me!"

Having the opportunity of attending the usual meeting of this association of pastors and churches, I hindered my own work for a day, in order if possible, to catch something of the fraternal spirit which animated the brethren there. I found that monthly the churches united around the table of the Lord. This was found to be both pleasant and profitable; indeed so pleasant and comforting, that they had conceived during the year the daring idea of uniting all who loved the Saviour of whatever church in the form of a common bond of unity, peace, and prayer for the demonstration and defence of "the truth as it is in Jesus." It is true that an occasional meeting or two was held, and that for want of warmth and energy it died, but the purpose will live. I did hear that out of some fifty clergymen only five replied, and out of the five only two responded heartily. Concord and unity among the churches was spoken of as a tradition, but then they had no Act of Uniformity to tempt them to transgress the laws of courtesy as well as of God and man.

Two laymen presided over the meetings I attended, and neither of them needed Denison's stick to ensure harmony. Ministers, deacons, and hearers expressed their minds freely upon the devotional and practical work of the churches. The pastors of the smallest and poorest, as well as of the largest and wealthiest, were invited to take part in the proceedings, and—what shall we say for human tradition?—there were here and there lay gentlemen who ventured to hint that ministers in their methods of worship and teaching were not yet absolutely perfect. This was daring enough, but what made it specially piquant, was that ministers seemed delighted in the extreme to hear what were deemed to be their failings thus kindly pointed out. It was delightful to hear free

criticism without captiousness, and to see a righteous blow dealt in kindness, and a wise reproof an excellent oil to the obedient ear. One man, an editor, said, speaking of the unity of love and unity of spirit—

It was a good and wholesome sign—which he hoped would be followed by good and wholesome results—that there had risen up a profound dissatisfaction with their present religious condition, coupled with a strong and burning desire for some further advance. Much hindrance was caused by the unfortunate differences which still divided the Protestant sects, producing differences of feeling among them far out of proportion to their real value, especially when contrasted with the points of union—contrasted with the essential points upon which they were all distinctly agreed. Our Saviour Himself said, "By this shall all men know you, that ye love one another." Was this illustrated by their own lives? Did we, for instance, choose our friends and associates and companions because they were followers of the Lord Jesus Christ, or because they happened to be of the same tastes and inclinations as ourselves in other things? They must show their love of Christ in their lives, privately and publicly, if they were to draw the world into the Church.

Another friend, not an editor but a lawyer, thus spoke about oneness in praise—

Music was unquestionably the language of emotion, as well as the sweetener, deepener, and intensifier of emotion. It was a God-given seltzer for sorrow, and had the greatest affinity with emotions that were of the most exalted character. Music never did itself so much justice as when it allied itself with thoughts of God, and of the relation of the soul to God. As to how this great power might best be utilised in our worship, let it be laid upon the hearts of all musical people in our congregations that they were under the responsibility of consecrating that faculty to the Lord. Choirs should have better opportunities of making suitable selections of music, to practise and to study the appropriate expression of the feeling of the words sung—entering truly into the spirit of the hymns. Congregations also must be expected to do more in this direction than they have ever yet done, so that there might be true union of heart and voice in the service of song.

Of the good things the parsons said there was, of course, no end, but as I left the gathering I felt that both preachers and people, if all were to be judged by those present, were really desirous of being one in spirit and in power for the good of man and the glory of God. And I wished that every town had such an association, and that throughout the land people and pastors thus met together periodically to speak together of spiritual things.

G. M. M.

THE LIBERATION SOCIETY AND ITS PUBLICATIONS.

To the Editor of the Nonconformist.

SIR,—Will you allow me a few lines in your valuable paper to suggest to the Council of the Liberation Society the desirability of offering prizes for works of fiction, illustrating the injustice and unscripturalness of the present connection between the Church and the State.

We have tried speeches, and lectures, and argumentative publications, but we have never yet had a first-rate work of fiction, founded upon facts, showing the pernicious influence of the State Church upon social and everyday life, as well as upon the Christianity of the land. I verily believe that our brethren in England will never do us the justice to separate the Church from the State until it is brought home to them, and they see with their own eyes the social and political and religious injustice we suffer in consequence of the present connection between the Church and State, as David in the parable of the prophet Nathan saw the cruelty to Uriah and the sin against God which he had committed.

We have the highest authority for using parables or fictions, to illustrate a great wrong or bring before a people their guilt or iniquity so that they can see it, without the shams and pretensions with which they at present save their consciences when speaking or thinking upon the subject. Every one will remember what a powerful influence Mrs. Stowe's "Uncle Tom's Cabin" had in removing the curse of slavery from the United States of America, and how by her powerful pictures of the miseries of slavery, the most effective blow was struck which severed the fetters from the slave.

What we really want is a number of works written by master-minds, which by their very talent and truthfulness shall command a large sale, and shall be read by thousands who now are thoroughly and totally unaware of the injustice that they are doing to millions of their fellow countrymen. If prizes were offered for the production of such works as I have endeavoured to indicate, they should be to such an amount as would induce some of the best writers of the day to compete for them. Second and third-rate productions would not answer at all, but first-rate works would have such a ready sale as amply to repay the Liberation Society for prizes even of, say, 500*l.*, 250*l.*, and 100*l.* each.

I do not hint or think of children's books, but works that shall be read by the men and women of the British Empire, showing the deep wrongs we have suffered in the past, and bringing home to the hearts of all the grievous injustice of the present State Church Establishment.

I am, Sir, yours truly,

A FREE CHURCHMAN.

Bradford, April 27, 1874.

Anniversary Meetings.

THE BAPTIST UNION.

(From our own Reporter.)

The Baptist Union commenced its sittings on Monday at the Mission House, Castle-street, Holborn. The attendance of ministers and delegates was large and influential, although a considerable number of the well-known leaders of the denomination were absent. We noted, too, that there were not many of the London ministers at the meeting. This ought not so to be; it is this absence, to a great extent, of the pastors of churches in London which accounts for the inferiority of the spring session compared with that of the autumn. If hard-worked men can afford time and monetary cost in coming up from the provinces, surely the Baptist ministers of London could spare a few hours to unite in promoting the interests of the denomination at these gatherings.

Among those who were present on Monday morning we may notice the Revs. Dr. Thomas, of Pontypool; Dr. Stock, of Salendine Nook; J. Aldis, of Plymouth; F. Trestrail, of Newport, Isle of Wight; C. Williams, Accrington; J. P. Chown, Bradford; R. Glover, Bristol; C. M. Birrell, Liverpool; W. Walters and J. J. Brown, Birmingham; E. Edwards, Torquay; C. Bailhache, London; T. W. Handford, London; C. Room, London; A. Tilly, Cardiff; C. Kirtland, London; J. H. Millard, Secretary of Union; C. H. Leonard, &c., &c. The meetings were opened by a devotional service presided over by Dr. Underhill, the retiring chairman. After reading the Scriptures and singing, he called on the Revs. James Webb, of Bury; S. Green, London; S. R. Pattison, Esq.; the Rev. R. Lewitt, of Scarborough; George W. Humphreys, of Wellington; and E. Parker, of Farley, to engage in prayer. Dr. Underhill then, in a few well-chosen and hearty remarks, introduced the chairman for the ensuing year—the Rev. C. Stovel. The mention of Mr. Stovel's name, and the assumption by him of the chair of the Union, were greeted with the most unmistakable welcome by the large assembly—the cheers were an indication of the great respect and deep affection entertained for Mr. Stovel by the members of the Baptist denomination. His commanding ability, his manly maintenance at all times of his principles, and his generous sympathies, were thankfully recognised in his appointment to the presidency of the Union, and the ministers and delegates on Monday ratified the choice which was made at the autumnal session at Nottingham.

The Rev. C. M. BIRRELL moved that the thanks of the Union be given to Dr. Underhill for his most valuable services during his presidency of the Union. Mr. Birrell very felicitously remarked on the character of the two addresses Dr. Underhill had given, on the business ability he had shown in presiding over their meetings, and said that in going outside the limits of the ministry to select a president the Union had been wisely directed in fixing on Dr. Underhill. The proposal was seconded by Mr. S. R. Pattison, who most emphatically endorsed Mr. Birrell's testimony to the obligations the denomination was placed under to Dr. Underhill. The vote was carried with every expression of hearty concurrence, and thus the first experiment of having a layman as President of the Baptist Union has been in every respect fully justified. The Union could not easily find a more fitting president than Dr. Underhill—nor could any president wish a more grateful closing acknowledgment of his services.

The Rev. C. STOVEL then proceeded to deliver his inaugural address. Though he did not distinctly announce the subject of it, we believe we are right in saying that the one point was, "Faith in Christ and Obedience to Him the essentials of Union among Believers." Though it might appear as if such a topic, treated by a Baptist, would indicate exclusiveness, yet there was not even a tinge of narrowness in Mr. Stovel's utterances. The address combined in a remarkable degree a distinct, firm enunciation of Scriptural principles, with the deepest expression of broad and generous Christian love. A few sentences from the opening will show this:—"Careful obedience has provoked the charge of sectarian exclusiveness; but this trial should only induce more prayerful wisdom and watchfulness. Faithfulness in a steward is not really a disgrace—it intensifies his union to the faithful lord. Faithfulness, moreover, is not perfect without love; but loving faithfulness is cheered in Christ with blissful hope. Its conflict, if severe, is destined to recover the truth which men have been permitted to abuse. No one religious sect exists which does not live by joining its favourite dogma to revelations which God has given for nobler use. These partial submissions to portions of the truth indicate not obscurely, by their results, the righteous claims of Jesus to unlimited command. The Christ of

God must rule wherever God Himself maintains His throne. Moral power, even to Catholicity, and to more than so-called Catholics appear to have imagined, righteously belongs to our Redeemer, not in theory alone, but in experimental realisation and judicial effect. Those who do His will completely and exclusively are the only real Catholics that exist. In them He rules absolutely as He demands. Thus every sacred truth with which sectarian parties feed their sickly life must be restored. When Christ ordains His bishops and their discipline, episcopacy will emerge from this corrupting cant which has so long disgraced that ancient ordinance. Churches in which He presides will have freedom without licentiousness and order without tyranny. Obeying Him, disciples can prepare for every action in which their spiritual life may gain its nurture, its propagation, or its defence." And further on he said, "Our Union, therefore, is based on nothing frivolous. The faith which finds these treasures in Christ appears first in the admission of His truthfulness; it then advances to a personal trust; this grows to obedience and admiration. The whole man is captured by the love which God reveals in Christ. This captured man surrenders to the Christ in whom he has redemption and under whose direction discipline, and employment, the hope of Eternal Glory is made secure. Without the blessed work of love the hope of salvation in guilty man is vain if nothing worse. Cherished in ignorance, it is without God and cannot stand; if cherished with knowledge of His will it is against God, and all combinations to encourage it are in fearful approximation to mutiny and treason." Referring to the origin of the Baptist Union—of which Mr. Stovel could speak from most intimate knowledge—he said, "Your first great acts of service were undertaken by brethren who were poor and inexperienced; of whom such as now remain dread more to tell what God has wrought by them than at first they feared the undertaking. The time itself was wonderful. Civil Governments had forced religious men to call for more religious freedom. Missions of mercy to the heathen and enslaved had brought on the conflict of slaveholders with the Gospel; domestic grievances were provoking discontent, Papal agencies were advancing to regain a pernicious supremacy in our native land; a bastard Popery was diffusing its ritualistic poison amongst the people; converts multiplied in Germany and other parts of Europe were asking for deliverance from civil wrongs; while America suffering many tyrants implored release. The cry was heard in Parliaments and palaces, but civil powers afforded no deliverance. They were too much implicated to deliver. Roused by the shrieks and moans which smothered British thunder on the coast of Africa, humanity in affliction turned from civil to religious agencies, and called for greater union and earnestness in the followers of Christ. Beloved brethren, that call was heard and revered; but without fear of contradiction, I affirm that of those who joined in the formation of the Union not one supposed it possible for such results as those we see around us could be secured in forty years. Where is the English colonial slavery now? It is gone! Where is the American slavery with its fierce and barbarous defence? Gone! Where are the Church-rates of England? Gone, at least into obscurity. Where are the corrosive and degrading idolatries of India, of Ireland, and other dependencies? Cut off from civil support, and left for those who love them to foster or to feed on their rottenness as they please." After passing in review other great gains made in the way, securing wider and firmer founded freedom, Mr. Stovel very gracefully referred to some friends recently removed by God in death—"While service so momentous is rising into view, an impulse may be gained from obituary. It seems that forty of our brethren have this year been called to terminate their earthly service. For one of these alone I claim the privilege of expressing here my personal regard, because in our public duties we were, more than most, compelled to feel each other's personal peculiarities. We laboured together with more or less intimacy since 1820. He accepted office as secretary of this Union in 1841, and brought to its service a penetration which reached the nature of passing events and often provided against future emergencies. He had, as delegate from Reading to a London conference in 1834, induced the leading Dissenters to call for separation of Church and State. In the service of this Union he promoted the attainment of religious liberty in Denmark, Germany, and Sweden. In the direction of missionary labour his service was highly esteemed. Few have ever possessed his power of pleading for special objects. Whatever he engaged to support, he sustained with intellect and skill, that made him valued as a helper and feared in opposition. He sometimes failed in his object, but not often. He was in labour more abundant than most of his associates. The Rev. John Howard Hinton, M.A., has left the mark of his services where truth and righteousness in their advance were made to contend successfully with open sin, political artifice, and infidelity." Mr. Stovel concluded his suggestive address amidst the warmest expressions of approval on the part of the whole assembly.

The Rev. F. TRESTRAIL moved a vote of thanks to the president for his admirable address, coupled with a request that he put it into the hands of the committee for publication. Mr. Trestrail always knows how to say the correct thing and in a graceful manner, and from the long intimacy that has existed between him and Mr. Stovel, he most appropriately recognised the value both of the

addresses and of Mr. Stovel's services generally. This was seconded by the Rev. Samuel Green. It was evident that the resolution was in the most perfect accord with the feelings of all present, for it was carried with a hearty expression of concurrence.

Some part of the report of the Union Committee was then read by Rev. J. H. Millard, the portion selected relating more particularly to the statistics of the denomination. These figures were not of the most cheering character, as they reported an increase of only 1.4 per church. However it ought to be remarked that the committee had exercised far more than ordinary care in the preparation of the figures. It struck us that in some respects the report was hardly a fair representation of the progress of the Baptist Churches.

The business was followed by the election to the Vice-Presidentship of the Union, which means chairmanship for next year, of the Rev. Alexander McLaren, of Manchester, a name which evoked a most enthusiastic reception. It was very gratifying to hear the warm testimony of friendship for Mr. McLaren borne by so venerable and honoured a man as the Rev. J. B. Burt, of Beaulieu, Hampshire. The Union certainly must be congratulated on the choice of its prospective president, one whose fame as a thinker and a preacher is co-extensive with the Church of the present day.

Then followed votes of thanks to John Sands, Esq., the treasurer, to Dr. Steane and Mr. Millard, the secretaries, votes of thanks which everyone felt were richly deserved, for a more generous, noble treasurer than Mr. Sands, and a more indefatigable secretary than Mr. Millard, it would be difficult to find. We felt sorry that a memorial to the London School Board with reference to Mr. Peck's offer of prizes for Scriptural teaching in the board schools could not have a more fitting moment of introduction than at the close of a long and weary session. The memorial was heartily adopted, and thus we hope it will help to prevent the insertion of the thin end of the wedge.

THE SOIREE

At Cannon-street Hotel was largely attended by ministers, laymen, and ladies. Among those whom we noticed there were the President (the Rev. C. Stovel), Revs. J. H. Millard, D. Jones, J. C. Pike, J. Aldis, J. Owen (of Swansea), J. Bigwood, R. H. Roberts, A. Tilly, J. J. Brown, T. R. Stevenson (Barnstaple), G. W. Humphreys (of Wellington), W. G. Lewis (Bayswater), W. W. Baynes, Esq., J. H. Leonard, Esq., T. Cox, Esq., S. Watson, Esq., S. R. Pattison, Esq., A. H. Baynes, Esq., &c., &c. After coffee, the company met in the great hall, where the chair was taken by Mr. Stovel. After prayer had been offered by the Revs. A. Tilly and J. C. Pike, of Leicester, the president in a touching address, spoke of the beauty and power of spiritual life. We had heard Mr. Stovel many times before, but never marked in him such great power of eloquent description. He was followed by the Rev. John Aldis, of Plymouth, who always wins the ear and instructs the mind of his audience. He spoke of "The common fellowship of all who love the Lord Jesus Christ"—the love of believers founded on oneness in Christ. There must be freedom and fidelity in order to union—with these love must be the all-pervading power. It was most pleasant to hear from such a correct thinker and finished speaker as Mr. Aldis a speech full of the purest Christian principles and feeling. We rejoice that the old vigour and incisiveness are blended so beautifully in Mr. Aldis with all the love and grace which have long given him a foremost place not only among Baptists, but in the ranks of Non-conformists. The next speaker was a far younger man—the Rev. James Owen, of Swansea, who has long been known to us and his fellow-Welshmen as possessed of rare ability as a preacher. This was, we believe, his first appearance on a public platform in London, and it was a worthy entrance upon a new and trying arena. Mr. Owen dwelt upon "The weakness and failures of Christian churches," and the address, though partly read, produced a marked effect on the audience. The style was florid, yet it was for the most part in good taste. Older men might desire a somewhat more subdued composition—one in which the colours were used more sparingly; but every man after his own order, and not a few, we are sure, would favour Mr. Owen's ornate manner.

The Rev. W. G. Lewis, of Bayswater, followed in a manly, earnest appeal, founded on the somewhat gloomy report issued by the Union committee. We sincerely hope that Mr. Lewis's address will bear fruit in heart searching on the part of all who were present, as well as among the members of Baptist churches throughout the country. It surely is high time for prayerful inquiry when only just over one member per church addition is the result of all the agencies employed throughout the year.

We have not had the pleasure of attending a previous *soiree* in London, and so may not be in the most favourable position for offering one word by way of suggestion—that is, that somehow more elasticity should be imparted to the meeting. There was a stiffness on Monday evening which might be avoided in future. Could not the addresses be shortened and time given for a little free discussion of the topics introduced? We beg

respectfully to commend the matter to the Secretary and Union committee for consideration.

The meeting of members of the Foreign Missionary Society was held on Tuesday morning in the Mission House. The devotional exercises were conducted by the Rev. J. P. Chown, of Bradford. The business part of the proceedings were presided over by Hugh Rose, Esq., of Edinburgh. We noticed that the attendance was large, and the spirit of the meeting earnest and full of Christian love. The report, a lengthy and able document, was read by Dr. Underhill. The review which it supplied of the work of the year was of a very gratifying character. The feeling of thankfulness was awakened by the facts brought under the notice of the meeting. As Mr. Chown properly remarked, the members of the society had abundant cause for gratitude and joy. During the year—mainly through the liberality of the churches in Birmingham—five missionaries have been sent out to India, and the same churches have provided for the outfit of five more missionaries. The committee have wisely resolved to seek that number of suitable men to go out in the field of labour. The income of the society is larger than it ever was before, notwithstanding that a special effort has been made to the extent of upwards of three thousand pounds on behalf of the famine in Bengal. The whole tone of the report, and the spirit of the meeting, were such as to afford the friends of the Baptist Foreign Mission every encouragement in the prosecution of the great work of carrying the Gospel to heathen and distant lands. Touching mention was made of the loss by death of two old and valued friends, the Rev. J. H. Hinton and Dr. Leechman. From the character of the report and from the hearty nature of the whole proceedings, we infer that the society is in a healthy vigorous condition—doing an increasingly blessed work, and receiving in increasing measure the generous sympathy of the ministers and members of the denomination.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The twenty-ninth annual meeting of this association was held on Tuesday evening, April 22, at Exeter Hall. There was a large attendance of the members of the institution. The Earl of Shaftesbury, K.G., president of the association, occupied the chair, and among those on the platform were:—Mr. S. Morley, M.P., Mr. M. J. Stewart, M.P., Mr. J. Kemp Welch, the Rev. R. C. Billing, the Rev. William Arthur, the Rev. Charles B. Sawday, the Rev. William Cadman, the Rev. Dr. Donald Fraser, &c., &c. The proceedings were opened with prayer, which was offered up by the Rev. R. C. Billing, M.A., of Holy Trinity, Islington.

Mr. W. Edwyn Shipton, secretary to the association, read the annual report of the committee. It was to the effect that the work of the association was gradually becoming much extended. The association had now been in existence for thirty years, and in the interval it had taken root in all the great cities and towns of the British Empire, and not only this country, but throughout Europe generally, as well as America, Canada, most of the British colonies and our dependencies. It still remained, before all things, a mission of young men to young men. (Applause.) And its operations were especially directed towards the great centres of business where young men were employed. The committee, therefore, expressed their thankfulness for the great extension that had been given to the field of usefulness of the association, and particularly for the multiplication in the city of London of the houses devoted to God and prayer. In order to assist the efforts of young men coming from the country into the great metropolis, social meetings in connection with the association were held monthly during the autumn and summer, and it was a good proof of the utility of these gatherings that during the last year no fewer than 3,000 young men had been welcomed. (Cheers.) There were also bi-monthly addresses to young men, delivered by ministers of all denominations, while the Bible-classes had been attended by more than 3,000 members during the year. For the last five years the committee had been engaged in the work of extending the association's branches throughout the country, and their operations had been gratifyingly successful in the south of England; Chatham, Maidstone, Deal, Faversham, and Ramsgate, being enrolled among the list of towns containing branches of the association. Conferences had also been held at Ryde, Sherborne, Sunderland, Leeds, and thus the committee had been enabled to complete the sectional organisation of the country—(applause)—while it was hoped that the work of the central branch of the association in London would be considerably lightened. Birmingham in particular had benefited by the conferences of the association, and the large towns had contributed very liberally to the support of their labours. No less than 7,000£ had been subscribed in Birmingham for the purpose of purchasing a meeting-house, which building had formerly been a casino and music-hall, and was one of the worst places in the town. (Cheers.) In Liverpool 9,000£ had been subscribed, principally by the great merchants. One of the most interesting features of the report, it was stated, was the fact that in Ryde, Isle of Wight, a building called Hazelwood House had been secured for the purpose of providing accommodation for young men connected with the association who chose to spend their holiday there. (Applause.) The report concluded by saying that the metropolitan branches were in vigorous opera-

tion, the west and north-west branches particularly doing good work. The widow of one of their late members had contributed a sum which together with a previous legacy had been invested as a fund for the repairs of the Aldersgate-street house. The ordinary receipts for the year 1873 had been 3,371£, the ordinary expenditure 3,472£, showing that the expenditure of the year was still in excess of the annual income; but, as there had been a balance in hand of 372£ from last year, there was now a sum of 311£ in the hands of the treasurer. (Loud cheers.)

Mr. S. Morley, M.P., in moving the adoption of the report, said that one attraction of that association was that it had nothing to do with denominationalism. A second was that young men were the agents of the mission. He was a thorough believer in the benefits to be derived from a paid agency, but in the present case the object of promoting religious feelings among the young men of London had been most successful when left to the young men themselves; and he would like to see increased facilities in this respect. They had arrived at a period of the history of the country when it was needed that men should stand forward and say that they were in favour of Christ. (Applause.) There were hundreds of thousands of young men in the metropolis, and he was satisfied that there were thousands who came from the country into the city every year. He had been for forty years largely interested in the success of young men—(cheers)—and from his experience with them he found that individual activity could do a great deal in the extension of religion. Mr. M. J. Stewart, M.P., in seconding the resolution, remarked that the importance of the Young Men's Christian Association could not be exaggerated. From personal experience he could say that it had done the utmost good in spreading the true principles of religion in the country. The Rev. W. Arthur, in supporting the motion, exhorted all young men to look forward to a mission. No man knew the future that was before him. For instance, no man could have gone into the Scotch factory, and pointing to David Livingstone, have said that he would be one day borne to his grave honoured by the greatest men of the land, with Africa standing at one side of the grave, and America at the other, while Asia was looking on.

The Rev. W. Cadman then delivered a short address upon the "Strength of Christian Testimony." In the course of his remarks, he said that no doubt there were conceivable differences of opinion upon the platform regarding many details connected with the most important matters of religion; but what they had now to do was to try to establish the truth that if every one would but strive to promote the great principles of religion, they would be able to speak more lovingly, and therefore more convincingly, to each other about those things concerning which there was a divergence of view. (Hear, hear.) The Rev. C. B. Sawday having made some remarks upon "Salvation," the Rev. Dr. Fraser then said a few words upon "Christian Manliness," in the course of which he took occasion to speak in strong terms against the tendency of the present day to consider that religion in a young man was a sign of weakness of character. There was no religion that tended more to emasculate, he said, than that which denied the right and duty of private judgment, which dimmed the sense of personal responsibility, which cast its followers down at the feet of idols, and which made them subservient to man instead of Christ. (Cheers.)

Mr. George Williams proposed a vote of thanks to the president, secretary, and officers of the association, which was seconded by Mr. Kemp Welch, and carried by acclamation.

The Noble Chairman, who was received with loud and prolonged cheering, entreated them to take very seriously to heart the things they had heard that night, because they concerned their salvation, and the salvation of many more than were assembled in the room, for upon the example and conduct of those present depended the resolutions that others took. (Applause.) He thought the present was a most momentous day—a day full of trouble, rebuke, and of blasphemy, and he asked them very particularly to listen to the sound and solid words that had fallen from his good Presbyterian friend, the Rev. Dr. Fraser. (Hear, hear.) There was something, to his mind, that savoured of John Knox in the remarks of Mr. Fraser, and he did not hesitate to say that they wanted a little more of John Knox at the present day. (Cheers.) Mr. Morley had referred to the great unanimity that prevailed in the association. Notwithstanding the diversity of opinion and sentiment on certain points of religious belief, yet the association had found one common point to concur upon which the members could unite in carrying out. That was the spirit to cultivate at the present day, and he hoped they would have grace to thank God when they saw it exhibited upon any occasion whatsoever. This spirit was notably seen, when on Saturday he followed the funeral of Dr. Livingstone. (Cheers.) He was sure that there passed through the heart of every one on that occasion, trying as they did to forget their differences as the body of the great explorer was laid down into the grave, a secret prayer that all might come out of that abbey divested of their differences and their discords which were hostile to the progress of truth, and the success of missions among our great population. (Cheers.) It was to be hoped that as they had begun in the principle of non-denominationalism, such an example would be maintained. If

they declined all would decline, but if they adhered to the truth and acknowledged God's grace, they would prosper and be the source of prosperity among others. He remembered the great Daniel Webster saying to him, when he was in this country, that whether it was in religious, social, or political matters, America, wild and independent though she might have been, was deeply influenced by everything that took place in Great Britain. (Hear, hear.) "If England," Mr. Webster said, "be good, America will rise; if England is in trouble, America feels it; and if Great Britain is degraded, I will tell you the United States will come down also—in fact, the great countries will stand or fall together." (Loud cheers.)

Prayer was then offered, and the Doxology sung, after which the meeting dispersed.

UNITED METHODIST FREE CHURCHES.

The seventeenth annual missionary meeting of the churches in this connexion was held in Exeter Hall on Monday evening last, when there was a large attendance. The Right Hon. the Lord Mayor presided, supported by the Rev. J. Adcock (president), the Rev. R. Bushell (sec.), the Rev. Dr. Morley Punshon, the Rev. Mr. Garside, the Rev. J. Mather, the Rev. S. S. Barton, the Rev. R. Gray, the Rev. Mr. New (East Africa), &c. Prayer having been offered by the Rev. J. Mather,

The CHAIRMAN said he was very glad to see so large and influential a meeting, and he took it as a sign that we were improving day by day in all works of this kind. This is an age of progress and activity. Science and art are making a progress which those who lived fifty years ago could have no idea of. So, too, are commerce and civilisation, which are advancing with rapid strides. To what was all this to be attributed? In his judgment it might be attributed to a free teaching, and a free preaching, and an open Bible, as the reason why we stand so high among other peoples of the earth. (Cheers.) Now, if they cheered that expression of opinion, and believed it to be right—if they believed that the Gospel had done so much good to themselves, ought they not to be anxious to send it wherever it is not? That was the practical object of such a meeting as the one they were holding. They confessed that they were engaged in doing a great work, and they met to ask, How can we do it better than we have done? Have we done the best we can with the means at our disposal? If we have not, then a meeting like the present should minister both instruction and encouragement to more earnest efforts. (Cheers.) For his part, he declared for improvement; for growth and progress; and he believed that, if they would all exert themselves, much more might be done. He would say, "Don't rest and be thankful"; but, "Go on to do more." The object for which they had met was well worthy of their consideration, and they should sincerely try to answer the question, Can we do more than we are doing to extend Christianity? (Hear, hear.) He believed such a meeting as that which they were now holding was only possible in an advanced state of Christian civilisation. What was really necessary for carrying out the purpose they had in view? There must be an organisation, and there must be a moral principle as its life. There must be faith and hope. Without these, they might have money, but they would not have true success. They must turn to account all the appliances of science; the steamship, the telegram, and the numerous appliances now in existence which our fathers had not, and who could not do the things which we can and ought. (Cheers.) We ought to do what we can at home and abroad. Wherever we find the greatest destitution, there our work should be. (Cheers.)

The Rev. R. BUSHELL read the report, which was of an encouraging character. It appeared that the society numbered 43 missionaries, 173 class-leaders, 5,888 members, 87 chapels, 4,679 Sunday-scholars, and 1,985 day-scholars. The finances showed an increase on the receipts of the past year. The home receipts were 9,501*l.* 14*s.* 10*d.*, being an increase of 380*l.* 7*s.* 3*d.* The foreign were 5,046*l.* 19*s.* 7*d.*, being an increase of 244*l.* 16*s.* 9*d.* The total receipts were 14,548*l.* 14*s.* 5*d.*, being a total increase of 625*l.* 4*s.* In home-mission work, they had eleven stations on their minutes; but two more had been commenced recently. Some of the stations connected with home-mission work had been so prosperous that they would not require assistance from the connexional fund after this year. Several circuits which had been accustomed to receive grants are now self-sustaining, and others will shortly be so. It is hoped that this state of things will continue until all the money now required to assist existing circuits might be employed in commencing new missions. The Australian missions now numbered 21 missionaries, 953 members, and 43 chapels. The mission in New Zealand, as well as that in Australia, owed much of its growth to the liberal assistance of Mr. Hicks, of Cornwall, who has this year sent over already 650*l.* In New Zealand there are eight missionaries, 291 members, and 20 chapels belonging to the denomination. In Jamaica the returns show an increase of 69 members, and they now number 1,960 members, and 29 chapels and preaching rooms. In China the society has, at present, only one European missionary; but another is engaged who will leave this country in a few weeks. There are five salaried native ministers under the superintendence of the Rev. F. Galpin. The report concluded by expressing the hope, that all members of the society would render such pecuniary support and

personal help, that now when the fields were white unto harvest, they might be able to claim some of the sheaves as their crown of rejoicing in the day of the Lord. (Cheers.)

The Rev. J. ADCKOCK, in moving the adoption of the report, said there are times when all we can do is to fall back upon our principles and upon the Divine promises; but to night they did not stand in the presence of defeat but of success. God has blessed the operations of the society. But even in days less prosperous than these, they felt they had no need for discouragement. They were really making an experiment; but now they were in possession of evidences which make a broader and firmer platform for men to stand upon who have faith in God. (Hear, hear.) The men in the past have handed down to us a noble legacy of pure and unadulterated truth. It was in the hearts of our fathers to extend their operations beyond the limits of our own land; but though they could not do what has since been done, they did their own work well, and we revere their memory as forming part of the moral leverage by which the world is moved. (Cheers.) He thanked God for the increase in their contributions, and for the success which had attended their efforts. They had had their difficulties; but bolts and bars to the man of energy are stepping-stones, not hindrances, and a truly great soul was made the greater by coming into contact with difficulties. He referred in touching terms to the death of Dr. Livingstone, and to the devotedness of his servants as indicating the field open in Africa to all friends of Christian missions. (Cheers.)

The Rev. S. S. BARTON, in seconding the adoption of the report, said that when Dr. Livingstone first came to London after his visit to Africa, he told them it was not by large meetings, by eloquent speeches, or by excitement that any great work was to be done for God; but by hard work, and in quiet, simple dependence on God; by working without the expectation of human applause or reward. (Hear, hear.) Dr. Livingstone's life was an exposition of this sentiment. He lived a life of holy, quiet consecration to his God, of dependence upon Him; and in doing all he could for the salvation of his fellow men. And so must it be with those who advocate a great cause. But to-night they had everything to encourage and to strengthen their hands. God, in the successes He had vouchsafed them had been reproving their supineness and rebuking their unbelief. The time was when the ministers and members of the Church used to pray that God would open doors of usefulness; but now God has enlarged them on every side, and might be said to have placed the world at the feet of Christian England and America, and if it does not yet await the reaper's sickle, it certainly waits the sower's seed. (Cheers.) There never was a day when the whole continent of Europe was so ready for Christian teachers as to-day; and, indeed, in whatever direction they looked there was a call upon them by the urgent necessities which presented themselves for energetic zeal. (Cheers.)

The Rev. J. NEW (East Africa) supported the resolution, and expressed his conviction that the work which had been begun would continue until the whole of Ethiopia stretched forth its hands unto God. Having taken their stand on the eastern coast, it was most important to carry on the work as far into the interior as we have the power. Their motto should be, "Go ahead." (Cheers.) They were not free to retrace a single step. The work already done can only truly be regarded as the commencement of a great scheme to carry the Gospel from one side of the continent to the other. Although they might not be able to do this in their lifetime they might lay the foundation—a foundation so thorough that when they were dead and gone, from one side of Africa to the other there might be a chain of missionaries. (Cheers.) The claims of Eastern Africa might be said, in part, to consist of her woes. They needed the Gospel, and he was glad to say that they were susceptible of receiving its healing, saving power. He referred in earnest words to the horrors of the slave-trade in Africa, and expressed his deep conviction that what cannot be done by treaties can be done by the Church, upon whom now an urgent demand was made in the name of the Lord Jesus Christ to relax in no effort. (Cheers.)

The resolution having been put from the chair was unanimously adopted.

The Rev. R. GRAY (Bristol) moved the second resolution, which, recognising the hand of God in the openings which in almost every part of the world are presented to the Christian missionary, pledged the meeting to increased exertion. He said when our Queen entered on her reign it was said of her, her biography is one of promise; and something like this may be said of their society. At home and abroad multitudes had been directed to Christ. In Australia and New Zealand, in China and Africa there had been little bands of men whose hearts God had touched, and who found the promise of good things to come. But their eye was towards the future, rather than upon the past or the present. (Hear, hear.) Our gracious Queen, on the morning when her accession to the throne was announced to her by the Archbishop of Canterbury, had said, "Will not your grace pray for me, that I may be prepared to fulfil my high mission?" And as they had entered upon their great work in a spirit of prayer and dependence upon God, they might joyfully believe that the future would abundantly justify the efforts they were now making. (Cheers.)

The Rev. Dr. MORLEY PUNSHON, who was received with loud cheers, said that, like one of old,

he had come that evening to see "how they fared, and to take their pledge." They seemed to be faring very well, and, if he might judge from the response already given to the exhortations and appeals which had been made to them, they were prepared to give a pledge that they would not be recreant but faithful to the great cause which they had espoused, and that the great motto of all missionary societies should be their motto, "The world, the whole world for Christ." (Cheers.) The work, it had been well said, was not done by speeches; but such a meeting as this was most encouraging. No healthy man can look upon the great masses that will during the present season gather in the hall without thanking God and taking courage. Such meetings are so many acts of homage to the dignity of man; confessions of the truth that there is nothing so royal as a man, and that the human nature which God created and Christ redeemed, degraded though it is, is worthy of the highest efforts which Christian people can make for its benefit and rescue. (Cheers.) Sometimes it was said that Christianity has failed. As a City man, the Lord Mayor would tell them what failure meant? It meant inability to meet our engagements. If failure means that, then the friends of this society are undoubtedly safe; because they have engaged to do nothing but to go into all the world, and to preach the Gospel to every creature. You are not responsible for the success over opposing hindrances and enemies; and it is a satisfaction to think you are not, and that it may be left in higher hands. The Divine Architect had drawn the plan; you are working with simple materials. He promises the blessing, and He will give it in His own due time. (Hear, hear.) If it were possible for the Church of the Living God to fail, which the speaker could not believe, then he did not doubt that other instrumentalities would be raised up, and even angels would be delighted to bear His revelation, as one sees in vision that angel in the Apocalypse having the everlasting Gospel to preach to every creature under heaven. (Cheers.) But they had not failed. After five years spent in Canada that was his testimony to-night, as it was when he lived in "our tight little island." He had not then seen its elevating power over the North American Indian, than whom there can be no one more degraded. They had heard of it taking hold of the Chinese, of the Japanese; of its taking hold of the rich, the intellectual, and cultivated; and if he had believed in the power of the Gospel before, he believed in it now a thousand times more, and if he could pour forth his very lifeblood in imploring the Christian Church to awake to a sense of its responsibilities, it would not be beyond what the value of the Gospel required. (Cheers.) On the north-east of Vancouver's Island there is a little spot, called the Indian village, peopled entirely by Indians. Here he had preached, through an interpreter. It was not the most felicitous way of preaching, for it is like getting up steam and then applying the breaks. (Cheers and laughter.) He baptized two little Indians who were presented for baptism, and at the close of the service explored the village. There were two streets called "Heathen" and "Christian." The Heathen-street was close to the river, and consisted of a long row of shanties, with a door indeed, and a chimney to each, but no windows. The door and the chimney formed the only orifices. Here five, six, sometimes ten families herded together, poor, degraded, misshapen abortions of humanity as are to be found on this side of eternity. In "Christian" Street, one saw white cottages in which the institution of the family appeared, with something of the industries of civilised life, and giving one the idea of a home. (Cheers.) Here, then, were the two systems side by side, and he wished that some of those who did not believe in Christian missions could be set down in that little village where they might see these things for themselves. Old fathers of sixty years of age were in "Heathen" Street; but their sons were in "Christian" Street, and as the Gospel continues to be preached, there is a little emigration going on by persons passing from the former to the latter. (Cheers.) Now, there is no doubt that these poor people want civilisation; but, also, there is no doubt how they are to have it. "I delivered unto you first of all," said the apostle, "how Christ died." (Hear, hear.) It is under the shadow of the Cross that glorious results are to be anticipated. He believed in looking at the great field of missions we had encouragement in places where we could least have expected to have met with it. He did not regard it as discouraging that this was a most unquiet age in which everything was put into the crucible. Let it be so. Put the truth of Christ into a crucible; take it out, and then tell us, "whose is this image and superscription?" (Cheers.) Another encouraging thing was that persecution is dying out. We have, indeed, a bastard kind of persecution which writhes and crawls like the serpent, and which has ceased to roar like a lion; but without persecution we can now have the missionary organisation as well as the missionary principle. Then, again, public opinion has veered round, and we occupy a different position in the eyes of reviewers to what we did in the days of Sydney Smith. Another encouragement is derived when we look at India. And, although at home Popery dreams as insanely as it ever did—for it is the most wonderful somnambulist the world has ever seen—it will be to your eternal shame, if after it has lost its hold in its own land, you should ever allow it to gain a footing here. (Loud and long-continued cheering.)

A vote of thanks to the Right Hon. the Lord

Mayor for his kindness in presiding, brought the proceedings to a close.

BRITISH AND IRISH BAPTIST HOME MISSION.

The annual meeting of the friends of this society was held last evening (Tuesday) in Bloomsbury Chapel, under the presidency of Mr. Hugh Rose, Edinburgh. Amongst those present were the Rev. J. Kirtland, sec., the Rev. J. Aldis (Plymouth), the Rev. J. H. Millard, the Rev. T. W. Handford, the Rev. W. Brock, jun., the Rev. W. Stevenson, Mr. W. S. Lockhart (Liverpool), Mr. S. Chapman (Glasgow), &c. The meeting having been opened by singing and prayer,

The Rev. J. KIRTLAND presented the report, which commenced with a sympathetic reference to the retirement of Mr. Woolley from the office of treasurer, and the hearty election of his successor in Mr. J. P. Bacon. Mr. Kirtland had also intimated that, on personal and domestic grounds, he had deemed it his duty to terminate his official connection with the society. He had accepted the pastorate of the church meeting in Battersea Chapel; and it is hoped that by midsummer next a suitable successor will be appointed. In giving a résumé of the society's home work, the several stations which are assisted by the mission were glanced at. The committee had not anything extraordinary to report. Earnest labourers had been hard at work, and while some had a reaping time, others are waiting in hope for the precious fruit. In Ireland they had still to contend with the old difficulties arising from priestly domination and popular bigotry. Indeed, these have increased a hundredfold since the extreme views of the Pope's supremacy, maintained by Belarmino and other Italian writers, and now known as Ultramontaniam, had been accepted by the Irish Roman Catholic hierarchy. If personal consecration to God, if burning zeal for His glory, and ceaseless efforts for the conversion of souls—if the faithful preaching of Christ crucified, and a spirit of prayer for the Divine blessing meet some of the chief conditions of acceptable service, these are to be found in the devoted band of Christian labourers who are striving to bring Ireland to Christ. The number of Baptist churches in the United Kingdom is 2,639; but the number of churches and congregations which contribute to the mission is only 400, being a trifle over 15 per cent., leaving 2,239 from which no assistance is derived. Of the 126 churches within the metropolitan circle, 38 contribute to the funds. The number of members in the London churches is put down at 28,300. The personal subscribers to the British and Irish Mission are about 300, or 1 per cent. of the whole. The income last year was 4,878l. 15s. 2d.

The CHAIRMAN said he was sure he did but express a regret which was general in the prospect of losing the services of Mr. Kirtland after his nine years' official connection with the society. (Hear, hear.) The first thought which occurred to him after listening to the report was that the society was not supported by the denomination as it should be. It was passing strange that the denomination which has been so highly honoured in mission work, had taken so little interest in home efforts compared with the interest felt in foreign operations. It was very sad, that of the London churches, only one per cent. contributed to the funds of so important a society. Where is the fault? The Duke of Argyll used to say, there was a romance in crossing the sea to save souls, but none in crossing a gutter. Alluding to the difficulties of village pastors, the chairman paid a generous tribute to the earnestness of numbers of them who, in a church-ridden parish, faithfully preached Christ. To whom could these men come for sympathy in the hour of trial, if they could not turn to such a society as the one whose interests they were that evening met to promote? (Cheers.)

The Rev. J. ALDIS spoke on the general subject of missions, urging that they should clearly understand what they were trying to do? They were doing battle with ignorance and vice, ungodliness and crime. They had no desire to promote anything but knowledge and truth, holiness, and virtue. They came into collision with persons who called them zealots and bigots; but so far as they could understand what they were engaged in, their aim was to make known the truth of Christ. Their main obstructions were those connected with the Established Church of this country, some of whose ministers regarded a chapel as worse than a beer-house. He did not blame or condemn the priests of this country for what they were doing. Given their principles, and they can do no less. But if we have a better foundation and a better life, and a Divine vocation, it should be ours to demonstrate this clearly and faithfully. Infidelity in the present age was taking a stand which it had not taken before. It had never been so thorough, extreme, and unrestrained, so grossly materialistic. To meet this infidelity there must be that to which the world has never been inensible, and without which there can be no true evidence of Christianity—the evidence of spirituality and power derived from Christ. Speaking of Ireland, Mr. Aldis said the people had the capacities for the making of a noble people, and our ablest men were needed to go and work amongst them. All present would have heard with regret of the intended retirement of Mr. Kirtland, and he would be followed to his new field of labour with their prayers, sympathies, and affectionate remembrances. (Cheers.)

Mr. W. S. LOCKHART (who had been referred to by a previous speaker as a good merchant, as well as a good preacher) said it had been a pleasure to him to have been some time engaged in mission work, and he had been greatly cheered by some of the words to which he had this evening listened. The serious question they had to answer was, How is the cause of missions to be promoted? The answer was simple:—By the infusion of a deeper missionary spirit throughout all the churches. If it was a truth that souls could be won for Christ by individual effort, then every Christian man and woman should at once become home missionaries. (Cheers.) Until all our churches truly felt this, and until we had a stronger aggressive spirit, he himself had little hope of anything like a wide extension of home mission work. Was it a fact that there were hundreds of people in England who are quite content, Sunday after Sunday, to listen to sermons, but who make no effort to save souls, although there are those around them in a state of heathenism? The state of the country at the present time, religiously regarded, was sufficient to fill any man with alarm and shame when a candid view was taken of the amount of ignorance and vice existing, and the amount of Christian effort put forth. Was it a fact that there were those around us as ignorant as the heathen? What was being done to grapple with the evils over which every true heart must mourn? We had plenty of stark Popery in places where we should not and ought not to expect to find it. Our people were drifting into the hands of the priests. In the Episcopal Church we had, so to speak, an inclined plane. We begin with what is Evangelical, but we slip on from that to another phase of Church character; we come to what is called the "Churchy" state, and from that we slip on to the class that may be designated as the "earnest high," who believe in baptismal regeneration, or baptismal degeneration. Then we come to a class more pronounced still—to the Ritualists, and at the bottom of the inclined plane we are with Father Ignatius and his monks, and presently we are in Rome. (Hear, hear.) Now, we should be awake to all this. History was being written now, and we should see to it that we are found faithful to what the exigencies of our time demand. The remedy is not far to seek. It lies in the deeper spiritual power of the Nonconformist churches of the land. (Cheers.) As Baptists a grave responsibility rested upon them. And speaking generally, he would say that they did not want merely the poor and the working classes to furnish men equal to the work which the times demanded. They wanted men who had had early advantages in the matter of education, a measure of culture—and men able to meet a class of thinkers who are greatly in need of instructors, and who are specially in danger of being handed over to the priests. (Hear, hear.) He would beg them to let the old word "self-denial" be brought to the front once more, and to have it as their highest aim to win souls for Christ. (Cheers.)

The collection was now made, after which Mr. S. Chapman addressed the meeting, and the proceedings were closed with a vote of thanks to the chairman, and by the doxology being sung.

Epitome of News.

On Thursday the Queen inspected the Naval Brigade which so greatly distinguished itself in the Ashantee campaign. The ceremony took place at the Royal Clarence-yard, Gosport, and was witnessed by a large number of spectators. The number of officers and men inspected was about 750. The Duke of Edinburgh and Princess Beatrice were present. Her Majesty conferred upon Colonel Festing the Knight's Commandership of the Order of St. Michael and St. George.

Her Majesty on Saturday afternoon drove to Pembroke Lodge, Richmond Park, and honoured Earl and Countess Russell with a visit of condolence on the death of her ladyship's sister, which took place at Cannes about a fortnight since.

There will be a State ball at Buckingham Palace on Tuesday, the 19th of May, and a State concert on Wednesday, the 27th.

It is now expected that the Czar will arrive in England on the 13th of May, landing at Gravesend. On the 14th there will be a grand State banquet in St. George's Hall at Windsor, at which about 150 guests will be present. There will be a grand review at Aldershot, the open space in Windsor Great Park not being sufficiently large for the number of troops that will take part in it. The only member of the Russian Royal Family who will accompany His Majesty will be the Grand Duke Alexis.

It is stated that Prince Alphonso, son of ex-Queen Isabella of Spain, will shortly take up his residence in this country.

Her Majesty has conferred the vacant Riband of the Order of St. Patrick on the Marquis of Londonderry.

Baroness Bardett-Contts has contradicted the report that she sent a cheque for 1,000l. to Mr. Moody, which he declined.

Her Majesty has conferred a baronetcy upon Mr. John Kilk, the contractor. Mr. Kilk represented Harwich in the House of Commons from 1865 to the dissolution in 1868.

The scheme for the erection of a Crystal Palace and winter gardens at Liverpool is being carried on

with energy by several of the leading inhabitants. As at present proposed, the new erections will include an aquarium and zoological gardens, and will contain many of the attractions which have made the Sydenham Palace so popular.

A well-attended banquet, presided over by Mr. Ellis, chairman of the Midland Railway Company, was held at Leicester on Wednesday, as a compliment to Mr. T. T. Paget, a local banker, for the courage he had shown in unsuccessfully contesting South Leicestershire in the Liberal interest on three occasions. Mr. George Melly, M.P., replied for the Houses of Parliament, and likened the new House of Commons to an infant which would not accept of any food except at the hands of its head nurse.

The Rev. Herbert Snow, M.A., late Fellow of St. John's College, Cambridge, has been elected to the Principalship of Cheltenham College, vacant by the appointment of Dr. Jex-Blake to Rugby. Mr. Snow is at present an assistant master at Eton.

Mr. Sims Reeves, who has been unwell for some time, has left England for Germany, by the advice of his physicians. He will not return till June.

The present year being generally accepted as the four-hundredth anniversary of the introduction of the art of printing into England, the Printers' Pension Corporation have it in contemplation to celebrate the event by holding, in June next, a public exhibition of antiquities and curiosities connected with the art.

The project for the foundation of a Junior Reform Club, has, it is stated, no official connection with the Liberal party.

On Monday Her Majesty, accompanied by Princess Beatrice, arrived at Windsor Castle from Claremont.

Mr. Gladstone is about to spend a few weeks at the Snowden Range Hotel on Llynquellyn, under Snowden and midway between Carnarvon and Beddgelert, where he intends to devote himself for a time to literary pursuits. The right hon. gentleman arrived at Hawarden Castle from London on Saturday.

The Mansion House Fund for the relief of the sufferers by the famine in Bengal now amounts to about 88,000l., exclusive of country contributions sent direct.

In capturing a burglar at Kingston Hill, near Richmond Park, a police-constable named Kerrison has received injuries of a severe character, and will not be able to leave his bed for a week.

The ironmasters of Scotland have refused the miners' request for a conference to settle the wages question. They insist upon a reduction of forty per cent., and declare that they will not relight their furnaces until the men have intimated their willingness to resume work at that reduction. It is expected that the men will have to yield, as the iron-trade in Scotland at the present time is in a most depressed condition.

Delegates representing 40,000 railway-servants have met and resolved to petition every board of railway directors in the kingdom for a reduction of hours of labour.

At a conference between miners and coalowners interested in the Northumberland coalfield, held at Newcastle-on-Tyne on Saturday, the men agreed to accept a reduction of ten per cent. as a compromise with the owners, who in the first instance had proposed a reduction of twenty per cent.

On Thursday one Home Ruler was favoured with fifty-one black-balls, and another with fifty-two, at the ballot for members at the Reform Club.

The emigrant ship *Somersetshire*, bound from London to Melbourne, with 300 passengers on board, ran upon the Plymouth breakwater on Saturday morning during a fog. Fortunately assistance was at hand, and the ship was got off without being much the worse.

The *Spirit of the Daily Press* is the name of a new weekly paper.

WOMEN SUFFRAGE.—The National Society having resolved to support Mr. Forsyth's bill, with its new proviso, several of the members have resigned. They say that the clearly defined and well-understood object of the association was the abolition of the disabilities of women in regard to holding the parliamentary franchise, and the attainment of the suffrage for women upon the same terms as it is possessed by men, so that the entire adoption of a measure enacting the direct exclusion of the immense majority of women, is felt by these members to be a violation of their principles to which they cannot accede. We understand that several members of Parliament hitherto supporters of the bill have determined not to vote for Mr. Forsyth's measure.—*Echo*.

MR. AND MRS. GERMAN REED have taken possession of St. George's Hall, Langham-place, for a short season, a room more commodious than the Gallery of Illustration. Prior to the introduction of a wholly new piece, they have reproduced Mr. Gilbert's "Ages ago" a quaint musical legend, and the highly popular musical proverb of "Charity begins at Home," full of fun and merriment, and exceedingly well enacted by the company. Mr. Corney Grain, with his customary facility, has produced a short new musical sketch called "A Day in Town," in which by aid of the piano and a flexible voice he satirises with inimitable skill and humour some of the social idiosyncrasies of the day. There is no place that will afford the country visitors a more agreeable evening's relaxation than St. George's Hall.

CONGREGATIONAL LIBRARY AND MEMORIAL HALL (Farringdon-street).

POSTPONEMENT OF OPENING AND DEDICATORY MEETING.

At a Meeting of the Committee of the Congregational Library, held at the New Building this day, it was RESOLVED,—

"That this Committee, after full consideration and personal inspection of the building, are unanimously of opinion that it would be impracticable to hold any public meetings in it during the ensuing month, and therefore resolve, with great regret, that the opening of the Hall and Library must be postponed."

JAMES H. WILSON, Secretary.

April 28th, 1874.

CONGREGATIONAL UNION OF ENGLAND and WALES.

[THE ATTENTION OF THE MEMBERS OF THE UNION IS SPECIALLY CALLED TO THE CHANGE IN THE PLACES OF MEETING NECESSITATED BY THE ABOVE RESOLUTION.]

FORTY-FOURTH ANNUAL MEETING, MAY 11th, 12th, and 13th.

Chairman—Rev. J. GUINNESS ROGERS, B.A.

The Annual Business Meeting (open only to Representative Members) will be held in Finsbury Chapel on Monday, the 11th.

Tea will be provided at 5.30 p.m., and the Chair will be taken at 6.30 p.m.

The Assembly of the Union will meet on Tuesday, 12th, at 9.30 a.m., and on Friday, 15th, at 10 a.m., in Finsbury Chapel.

There will be a CONVERSAZIONE, followed by a PUBLIC MEETING, in Cannon-street Hotel, on Friday, the 15th. Tea at Five o'clock, Meeting at 6.30.

Chairman—S. MORLEY, Esq., M.P.

Speakers—Revs. John Stoughton, D.D., R. W. Dale, M.A., and E. R. Conder, M.A.

HOME MISSIONARY SOCIETY.

THE FIFTY-FIFTH ANNUAL MEETING of the Home Missionary Society will be held in FINSBURY CHAPEL on TUESDAY, 12th May, at 7 p.m.

Chairman—S. MORLEY, Esq., M.P.

Speakers—Revs. Dr. Moffat, C. H. Spurgeon, R. H. Lovell, J. Evans, Carmarthen, A. McArthur, Esq., M.P., and H. W. Dobell, Esq.

IRISH EVANGELICAL SOCIETY.

THE SIXTIETH ANNUAL MEETING of the Irish Evangelical Society will be held in FINSBURY CHAPEL, on WEDNESDAY, the 13th May, at 6.30 p.m.

Chairman—Sir CHARLES REED.

Speakers—Profr. or Smythe, M.P. (county Londonderry), Revs. R. A. Redford, M.A., LL.B., Paxton Hood, G. Martin, E. White (Belfast), and J. Morris Jones.

COLONIAL MISSIONARY SOCIETY.

THE THIRTY-EIGHTH ANNUAL MEETING of the Colonial Missionary Society will be held in WEIGH HOUSE CHAPEL, on THURSDAY, 14th May, at 6.30 p.m.

Chairman—JAMES SPICER, Esq., J.P.

Speakers—E. Jenkins, Esq., M.P. (Author of "Gina's Baby," &c.), the Rev. Dr. Wilkes (Montreal), J. A. Macfadyen, M.A. (Manchester), S. Pearson (Liverpool), W. Braden, and F. Allport, Esq.

SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL.

THE PUBLIC MEETING

in connection with the Triennial Conference will be held on WEDNESDAY EVENING, May 6th, at the

METROPOLITAN TABERNACLE, GOLDWIN SMITH, Esq., M.A., will preside.

W. S. ALLEN, Esq., M.P.; R. M. CARTER, Esq., M.P.; Dr. CAMERON, M.P.; EDWARD JENKINS, Esq., M.P.; F. PENNINGTON, Esq., M.P.; Mr. JOSEPH ARCH, Rev. Dr. CHALMERS, Rev. R. W. DALE, and the Rev. ARTHUR MURSELL will take part in the proceedings.

Doors open at 6.15: commence at 7.

Cards of admission may be obtained at the Offices, 2, Serjeants' Inn, Fleet-street; Passmore and Alabaster and Elliot Stock, Paternoster-row; Mr. Gooch, 55, King William-street, City; Mr. Boot, 7, Mark-lane; Mrs. Arpethorpe, 22, Bishopsgate-street Without; Mr. Blackshaw, Metropolitan Tabernacle.

J. CARVELL WILLIAMS, Secretary.

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MAY MEETINGS AND SUPPLEMENTS.

THE NONCONFORMIST of WEDNESDAY, APRIL 29th (with FOUR-PAGE SUPPLEMENT), contains Special Reports of the First Session of the Baptist Union and *Soirée* at the Cannon-street Hotel, and other Anniversary Meetings of the Denomination, Methodist Meetings, &c.

THE NONCONFORMIST of THURSDAY, MAY 7th, instead of Wednesday (with EIGHT-PAGE SUPPLEMENT), will contain a full Report of the two days' Conference of the Liberation Society, and of the Public Meeting at the Metropolitan Tabernacle; Baptist Union (Second Session); Baptist Missionary Society, and Breakfast; Wesleyan Missionary Society, &c.

THE NONCONFORMIST of WEDNESDAY, MAY 13 (with FOUR-PAGE SUPPLEMENT), will contain Reports of the Opening of the Congregational Memorial Hall, the First Session of the Congregational Union, and the Anniversaries of the Bible Society, Religious Tract Society, Sunday-school Union, and British and Foreign School Society.

THE NONCONFORMIST of WEDNESDAY, MAY 20 (with FOUR-PAGE SUPPLEMENT), will contain Reports of Congregational Union (Second Session) and Conversations, and of the Anniversary Meetings of the London Missionary Society, Peace Society, Home Missionary, Irish Evangelical and Colonial Missionary Societies.

The above four numbers (Fivepence each) will be forwarded by post on the receipt of Twenty penny stamps.

. Advertisements should be sent not later than the day before publication.

W. R. Willcox, 18, Bouverie-street, Fleet-street, E.C.

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We beg respectfully to state that in future a Notice will be sent to each pre-paying Subscriber at the commencement of the month in which his subscription becomes due.

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18, Bouverie-street, London, E.C.

TO CORRESPONDENTS.

The Farringdon letter has reached us too late for publication this week.

In order that we may give a complete and the fullest possible report of the three sittings of the Liberation Society's Conference and the closing public meeting, the next number of the *Nonconformist* (with a Supplement of eight pages), will appear on

THURSDAY, MAY 7TH,

INSTEAD OF

WEDNESDAY, MAY 6TH.

We trust that our subscribers will take note of the change. It is requested that orders for extra copies of our next number may be sent early.

The Nonconformist.

WEDNESDAY, APRIL 29, 1874.

SUMMARY.

AIDED by Mr. Gladstone's effective approval, Sir Stafford Northcote's Budget has made great progress in the House of Commons, and is as good as passed. The attempt to make the income-tax more equitable by exempting persons with less than 200*l.* a-year failed, and the proposals for relieving local taxation have been accepted—the ex-Chancellor of the Exchequer contenting himself with a verbal protest against the policy of the concession. Perhaps the most important result of these debates was Sir Stafford's declaration that the Government have no thought of bringing in large supplementary estimates, as had been hinted by Mr. Ward Hunt in connection with naval defence. The sensational announcement of the First Lord of the Admiralty was rather clumsily explained away, and it resolves itself into a demand for an extra 100,000*l.* or so for the repair of our ironclads.

On Monday night the Ministerial measure for amending the Licensing Bill of 1872 was brought in by Mr. Cross, and its provisions, which are not very extended, are discussed below. The bill will no doubt encounter strong opposition out of doors, and at a meeting of temperance societies and the United Kingdom Alliance held yesterday, a resolution was passed expressing astonishment "that in view of the widely-expressed opinion of the community, and of the universal testimony of the police authorities of the country as to the beneficial effects resulting from the earlier closing of liquor-shops by the Act of 1872," "Her Majesty's Government should attempt to extend the facilities for public drinking." In this spirit Mr. Melly is to move an amendment on the second reading of the bill, but the Conservative majority in Parliament is under too great obligations to the publicans to reject the Home Secretary's proposals. The Government have introduced a Juries Bill, almost identical in its provisions with that of last session, and the Upper House has assented to Lord Delawarr's motion for the appointment of a select committee to inquire into the causes of accidents on railways, and the possibility of removing such causes by further legislation, and their lordships have made some progress with the Lord Chancellor's Land Transfer Bill.

The Primate and his brother prelates are in a quandary. Their well-intended measure for facilitating the execution of the law in respect to ecclesiastical offences encounters fierce and growing opposition. On Monday the archbishop was obliged to comply with the general wish expressed in the House of Lords for a further delay in the second reading of the bill—delay being in this case almost equivalent to defeat. The High-Church *Guardian* and the Low-Church *Record* join with the Ritualist organs in condemning the bill. Next will come the turn of Convocation, which assembled yesterday. The bishops had hardly met in Dean's-yard when they were disquieted with a petition, signed by a large number of peers and magnates, headed by the Dukes of Buccleuch and Marlborough, asking that serious consideration may be given by Convocation in a matter "so gravely affecting the present administration of the laws of the Church," "before further proceedings are taken in Parliament." The ubiquitous Canon Gregory will lead the opposition in the Lower House by moving a very strong resolution condemnatory of the bill; and apparently we are destined to see the Episcopal Bench and the representatives of the benefited clergy at open war. But if the Primate's Bill is dropped—what next?

By very large majorities, and in spite of the hostility of the public-house interest, Mr. Holms and Mr. Fawcett have been returned to

Parliament by the constituency of Hackney. We congratulate the electors of that borough on having restored Mr. Fawcett to the House of Commons, where he will, no doubt, be able to render great service to the nation and to the cause of religious equality. In Hackney, at least, there are no signs of a Tory reaction, and we hope that in future single elections—such as that for Wakefield, where a vacancy has been declared—it will appear that the Liberal party has recovered from its depression, and is able to reassert its claims to public confidence.

There is not the slightest apparent prospect of an amicable arrangement between the East Anglian farmers and the locked-out labourers. The breach seems to be widening. The former are endeavouring to extend the field of conflict by further combinations, but the Union which supports the unemployed men is receiving public support in proportion to the strain put upon its resources. The great demonstration at Exeter Hall, presided over by Mr. Morley, M.P., the meetings at Sheffield and Nottingham, and the action of the trade-unions indicate that public feeling is decidedly adverse to the lock-out. This also seems to be the view of the influential local landowners, some of whom have publicly expressed their objection to the extreme measures of the occupiers of the soil. Though the excellent suggestions of Sir E. Kerrison for a pacific settlement have not borne fruit, Lord Waveney has urged upon the landowners of Suffolk the duty of tendering their good offices for that purpose, that justice may be done "without fear or favour." Probably the prospect of an early and abundant harvest will have more effect in inducing the farmers to recede from a position which never can be maintained, than the intervention of the owners of the soil.

The German Parliament has been prorogued after passing the Army Bill; a press bill, the provisions of which have been mitigated to please the National Liberals; and a measure enabling the Imperial Government to exile rebellious bishops. The defiant prelates have been much encouraged by the published letters of Count Arnim, who has virtually condemned Prince Bismarck's ecclesiastical legislation. It is supposed that the four bishops now in prison will be released, but that should they continue to oppose the law they will be banished from Germany under the bill recently passed by the Reichstag.

M. Lesseps and his fellow directors of the Suez Canal Company have perpetrated the greatest joke of the season. They issued formal notices that it was their intention, unless the demand for increased tolls were conceded, that this great water-highway between the Mediterranean and the Indian Ocean should be closed. Of course it was a *brutum fulmen*. The Porte authorised the Khedive of Egypt to take possession of the Canal and keep it open, and M. Lesseps at once succumbed, and agreed to accept the proposals of the International Commission, to which the French Government had been a party, and the object of which was to make an equitable arrangement of the scale of dues, so that neither side might suffer. Whatever happens in the future, the Suez Canal must, in the interests of European nations, remain open.

THE LATE DISSOLUTION.

MR. SMOLLETT's proposed vote of censure on Mr. Gladstone and the Government of which he was the political chief, for the late precipitate dissolution and the general election which instantly followed it, is in some respects open to the same adverse criticism as the proceeding he denounced. It cannot be said to have been wholly unsupported by abstract reason. It was not unconstitutional in its aim. But the time at which it was brought forward, the spirit in which it was urged, and the result which came of it, proved it to be an entire political mistake. We are not certain that it has not greatly injured, and almost defeated, the object which ostensibly it had in view. The question at issue is one of extreme gravity. It needed to be discussed with corresponding coolness and deliberation. And although, perhaps, the existing House of Commons is never likely to handle the subject with that impartiality which it eminently deserves—certainly not for some time to come—we regret that the circumstances under which it was submitted to the House by the hon. member for Cambridge, have, to all seeming, put a final obstacle in the way of any further and maturer consideration of it. It was a *coup manqué* serving to cover with ridicule the projector of it, and thereby to overwhelm with a torrent of indignant declamation some of those constitutional landmarks of which the House of Commons has usually been regarded as the jealous guardian.

Neither the speech of Mr. Smollett in support of his motion, nor the reply of Mr. Gladstone which it provoked, was calculated to set at rest the doubtful points of political morality which the precipitate character of the dissolution involved. The tone of the assailant was coarse, presumptuous, and utterly wanting in that judicial calmness and impartiality which the occasion demanded. That of Mr. Gladstone in defence was naturally enough impetuous, declamatory, and angry, though never utterly wanting in that dignity of manner of which, perhaps, it is impossible for so great a political chieftain to divest himself. It is not, however, of these external and superficial characteristics of the oratory of the respective combatants that we intend to speak. The duel might have been fought by men of intellectual and moral powers much more closely approaching equality, without clearing up, in the judgment of the country, and, as we believe, to the satisfaction of history, the questionable features of the transaction which led to it. Was that transaction due to a political necessity? Did it originate in party motives, or was it prompted primarily by a regard to the welfare of the country? Supposing a new Parliament to have become indispensable to the efficient discharge of the legislative business awaiting settlement, was the mode in which an appeal was made to the constituencies such as might justify any future Minister of the Crown, in like circumstances, in adopting the precedent? For ourselves, we must confess that we have never been satisfied with the explanations given on these heads.

We do not think it needful to deny the expediency of a somewhat premature dissolution of Parliament. There is great force in Mr. Gladstone's statement that from the period of the defeat of his Irish University Bill down to the end of last autumn, the Cabinet had grounds for suspecting that the current of public opinion was continuously and rapidly failing them. As honourable men, they were naturally anxious to ascertain, at as early a moment as might be found convenient, the aggregate judgment and feeling of the whole constituent body. We cannot blame them; we cannot forbear expressing our full concurrence with them, if they had good reason for thinking the mind of the nation at variance with the numerical Parliamentary majority at their command, that they so deemed it obligatory upon them, as a matter of high political honour, to give the people a fair opportunity of making the representation of their views in Parliament more closely conformable with the existing facts. We do not forget, moreover, that Mr. Gladstone was deprived by Mr. Disraeli, in the early part of last year, of the alternative of resignation. Nevertheless, none of these considerations suffice to explain to us the astounding suddenness of the dissolution. Mr. Gladstone intimates that the determination of Ministers turned upon the necessity of accurate knowledge of our financial condition, which could not be obtained until after the close of the year. His statement in substance implies that he relied upon a brilliant financial manœuvre for rehabilitating the Government over which he presided with the good will of the people, and that it was impossible for him to ascertain the fiscal safety of that manœuvre until the returns of the revenue for three-quarters of the year were put before him in an authentic shape. As soon as he had materials in his possession which justified him in the belief that he could carry out with prudence a magnificent financial scheme, he came to the conclusion that it could be most effectually done by dissolving Parliament, and laying before electors an outline of his purpose. Otherwise, he would himself have preferred an earlier recurrence to this great constitutional act.

We do not think the plea a fair justification of the decision. In substance it appears to us deserving of grave condemnation. It proceeds upon the assumption that the constituencies of the United Kingdom will be, and with propriety may be, predisposed to give a general verdict favourable to a political party and to an existing Government, on grounds exclusively connected with their money interests, quite irrespectively of that higher political morality which, under ordinary circumstances, is supposed to guide the choice of electors. * We attribute to Mr. Gladstone no unworthy personal motives. We do not doubt that he believed the steps which he took would be, on the whole, most conducive to the public good. But the fact that he aimed at remedying a decay of faith in the political vigour and straightforwardness of his administration by means of a tempting financial offer cannot be disputed, nor, as we think, can it be vindicated. We are glad that it has altogether failed, inasmuch as there is the less danger that it will be converted into a precedent. The

policy itself was essentially unworthy of so high-minded a statesman, and the questionable expedients which were found necessary to carry it into effect do but add to the weight of censure to which it is in itself exposed. Not the precipitancy of the dissolution and election, open as it is to adverse criticism, so much as the project to which they were to be made subservient, calls for formal reprobation.

BEER AND FEAR.

SUCH, in the terse phrase of some malicious critic, are the two agencies to which the recent Conservative success has been imputed. Certainly the liquor interest deserves half the credit of the Tory triumph. The publicans voted in platoons for "Constitutional" candidates. They knew their own minds, if other men did not. They supported our "glorious constitution in Church and State" with no wavering resolution. The shrine-makers were faithful to Diana. The alcoholic interest and the hierarchy shouted in unison against the Liberals, even though "the more part of them knew not wherefore they had come together." The conjunction might indeed seem strange and disgraceful. The Church, on one hand, and the cup "full of abominations" in a scarlet hand on the other, suggested portentous memories—but neither party could afford to dispense with its coadjutor, and so Mr. Disraeli's majority was born, and the Liberals were scattered to the winds of heaven.

It cannot be said that the new Ministers are unmindful of their friends. Mr. Cross and the Archbishop of Canterbury without delay have brought in two bills intended to prolong the reign of the publicans and of the clergy, if only they are willing to be saved from the ruin which awaits them unreformed. The Archbishop's bill for the salvation of the Church of England, we have discussed already. Mr. Cross's bill is the subject of our present attention.

The Home Secretary introduced his measure with the beautiful sentiments proper to a man who has to please not only the licensed victuallers, but the religious public. He is sorry to admit that 182,000 persons were proceeded against in 1873 for drunkenness in England alone. He allows with regret that John Bull drank up last year a little sea of beer, brewed from sixty-three millions of bushels of malt; that he poured down his capacious throat an additional fiery river of forty millions of gallons of spirits; and a thinner but still potent stream of eighteen millions of gallons of wine. He concedes with patriotic lamentation that if the people had not spent "quite so much money" upon intoxicating drinks, there would have been "more health, wealth, and happiness, in the country than at present exists." He has a civil word even for the total abstainers, and that "school of thought," as he politely terms it, which would abolish the liquor-traffic altogether. He gives "the greatest possible credit to them for their intentions"; they "do a very great deal of good in one particular way." In his own county a most wholesome and legitimate influence has been exerted by the total abstainers on the common people. Mr. Cross even goes so far as to point out that working men by their clubs and building societies have it very much in their power to say, We will not live in a neighbourhood where there are public-houses; instancing the Shaftesbury Estate, in which public-houses are not permitted. He even proceeds so far in the temperance line, in one bold passage, as to hint that there might be a very slight defect in the "logical" faculty of the licensed victuallers, who unanimously thought that the hour of closing should be one and the same over town and country, and that hour the latest at which barnan or maid could well stand on their legs after the fatigues of the day. All this excellent style of speaking might remind you of the "voice of Jacob"—that "smooth man" of the early world who had so many qualifications of a modern Home Secretary. But alas, when the time for mere speaking is over, and the time for action is begun, we have only the "hands of Esau"—drawing beer "until half-past twelve!"

After all this lamentation over English drunkenness, all this laudation of temperance, all this applause of recent legislation, through which the beershops have been reduced in number by about seven thousand, until one unanimous report is brought up from all quarters on the beneficial operation of the new restrictions upon the 62,000 places where liquor is still sold, the practical issue is—that all the London publicans shall sell drink for half-an-hour longer after midnight, chiefly because the theatrical people are then dry and hungry—the larger towns, above 10,000 in

population, till half-past eleven—and all the country districts until eleven p.m. Well may the *Times* say that “as far as the speech of Mr. Cross went, it furnished many powerful arguments in support of the proposition that the best thing that could be done would be to do nothing.” But to do nothing requires sometimes superhuman energy and courage. It was a cruel position to be placed in—to have to act thus both Jacob and Esau in one scene—to have to grant something to the publicans who had made you, and yet to be compelled by one's clerical friends to do the least that was possible. “Half-an-hour”! The very fraction is symbolic of one's distracting alliances. “Split the difference”! Surely this is not heroic legislation. It comes very nearly up to Mr. Disraeli's *beau idéal* of doing next to nothing at home in order to show a bolder front towards China. Was it for this that heaven and earth were moved to return Constitutional candidates? It is not against Mr. Bruce, but against Mr. Cross, that the wounded liquor interest will exclaim—*Et tu, Brute!* Surely the Minister may sing concerning his two bodies of supporters, “How happy could I be with either, were t'other dear charmer away!”

For our part, we think the action of the Government is mostly in the wrong direction. Its limitation and timidity are its best defence. All experience proves that at every later half-hour of the night the drinking of the million increases in quantity and deteriorates in quality. Half an hour is not perhaps much to quarrel over. All we say is that the concession is needless and pernicious, and the time chosen for the change, when it is proved that the consumption of ardent spirits is rapidly approaching a gallon and a quarter per annum for every unit of the population, is scarcely reconcilable with the profession that this bill seeks to “determine the question of hours, not in the interest of one body or another, but in the interest of the public.”

But, if the publicans have not succeeded in getting much out of the Tory Minister in the matter of night-houses, he has shown the kindest sympathy towards them by delicate attention to their feelings in respect of their rivals in trade, their domestic arrangements, and their occasional crimes. No irritating exemptions from the law of midnight closing are henceforth to plague the tavern-keeper who trades near a theatre. All public-houses alike may ply their gainful traffic till half-past twelve. The noxious “night-houses” which received the expelled riff-raff of the tavern aforesaid, and drove a flourishing business in spirits after the taverns were closed, are to be subject to an equal law, and be closed half an hour before one, with no small benefit to the general quietness and repose. The occasional intruders also into the liquor-traffic at fairs and races are to be placed under the rule of the local magistrates, and required to take out licences subjecting them to the same police regulations with publicans. Why are not the spirit-selling grocers harnessed in the same police-collar? Probably they have powerful friends. But Mr. Cross has a sedative at hand. He takes the most delicate view of the domestic arrangements of the licensed victuallers, and removes the standing grievance of the intrusive policeman. The constable shall not longer stalk behind the scenes. The publicans' house shall be his castle once more. Finally—and best of all perhaps—the offences of the trafficker in drink are to be dealt with by Mr. Cross as by one who loves him. The adulteration clauses of Mr. Bruce's Licensing Act are to be repealed, and beer is to be left to the operation of the general Adulteration Act of 1872, in which no insulting catalogue of beer-poisons is inserted. And as a crowning mercy, the magistrate is to receive permission not to inscribe on the licence a record of the publican's misdeeds; so that even should he err more than thrice, in tolerating drunkenness and vice, he may still pursue his business in hope of the moral amendment of his *clientèle*.

The Licensing Bill of Mr. Cross is intended to please everybody a little; we suspect it will please nobody very much. It is not built on a principle. It emanates from a party too closely associated with the liquor interest to attack it vigorously; yet, we must add, too sincerely desirous of social reforms, in its clerical section, to allow of large concessions to the exaggerated pretensions of the licensed victuallers.

ART AND POLITICS.—A portrait of the Prince Imperial, painted by M. J. Lefèvre, formerly professor of drawing to the prince, has been accepted for the Salon; but M. Lefèvre has been warned, it is said, that he must immediately withdraw it if it should become the object of any kind of manifestation. The prince is represented standing near a table, on which is placed an enormous bouquet of violets covered with black crape.—*Academy*.

SKETCHES IN PARLIAMENT.

(From a Correspondent in the Gallery.)

Perhaps the strongest feeling in the mind of those who heard Mr. Gladstone's speech on the Budget on Thursday night was one of perplexity touching the cause of its utterance. There are half-a-dozen reasons which occur to the mind of one conversant with the current condition of politics why the speech was, more than usual even with the ex-Premier's appearance at the table, a notable event. An adventitious reason for the unusual degree of expectancy was that many days previously Mr. Gladstone had not been in his place in the House, and that he had now suddenly appeared and ceremoniously led off what under similar circumstances in other times has been the pitched battle of debate.

There was a perceptible movement of satisfaction on the Liberal benches when Mr. Gladstone rose, and if the loud cheers which greeted him had been translated into the vernacular, it is probable we should have heard in chorus the observation—“Now they are going to get it, and we shall see where we stand. Mr. Lowe is all very well, and so is Mr. Goschen, except when he is cowed by the overbearing scolding of Ward Hunt. But here's Gladstone come down specially, after having put Lowe on one side, and he is going in for what, using the term in its Parliamentary sense, may be termed a buster.” A similar view of the case, though of course obtained from an opposite standpoint, was taken by the Conservatives. They were terribly afraid that Mr. Gladstone was going to take up Sir Stafford Northcote's Budget, examine it bit by bit, and declare that it wouldn't do at all. The effect of such a declaration made by one who had a few days earlier been hailed from the Treasury Bench as “the greatest financier of the century,” would have been exceedingly damaging, even to a Government reposing on the strength of a great majority just gained at the hustings. Mr. Disraeli sat with folded arms and watchful, though apparently downcast, eyes. Sir Stafford Northcote fidgeted in his seat, and Mr. Gathorne Hardy looked steadfastly across the table at Mr. Gladstone, as if he were trying to read from his countenance what manner of speech he was about to make. Only Mr. Cross was perfectly unconcerned—the right hon. gentleman having since his appointment to office assumed a happy look of mingled wisdom, abstraction, officialism, coolness, and self-confidence, that seems to hint that if the cloud-capped towers, the gorgeous palaces, the solemn temples, the great globe itself, yea, all which it inherits, were to dissolve, Mr. Cross would, in his capacity of Home Secretary, be quite prepared to bring in a bill for supplying substitutes.

For a long time the House refused to be convinced that Mr. Gladstone did not mean mischief. In fact, the more suave he was, the more firm became the conviction that presently he would swoop down like an eagle on a lamb, and make a mournful end of the Conservative Chancellor of the Exchequer. But as one by one he reviewed the points of the Budget, and, wherein he did not absolutely bless them, altogether refrained from cursing, the Tories grew quite jubilant, and a feeling not remote from disappointment spread through the ranks of the Liberals. To the very last it was thought that the bolt he surely must hold in his hand would fall. But in the end he was absolutely eulogistic, and when he sat down, all hope of opposition to the Budget that might have existed in any quarter was shattered. Why, then, did he make the speech at all? Under existing circumstances his silence would have been passed over without comment; for the public never really guessed the fact that he was the out-going Chancellor of the Exchequer, invariably coupling the name of Mr. Lowe with the office. The only reason that occurs to me is that Mr. Gladstone is, above all things, an honest, high-minded, generous man, and feeling that if the Budget had been faulty, he would mercilessly have criticised it, he did not recognise any reason why, it being perhaps an unexpectedly good scheme to come from a Tory Ministry, he should not acknowledge it as such.

The debate which followed was remarkable chiefly for a racy maiden speech delivered by Mr. David Davies. The House of Commons instantly recognised simplicity and genuineness in the man, and greatly delighted in the new member's stirring common sense, his native humour, and the fearless manner of calling a spade a spade, and referring to “an hon. member opposite” as “my friend over there.” Later in the evening Colonel (of Volunteers) Barttelot, in a speech full of the essence of snobishness, had the impudence and the bad taste to

patronise Mr. Davies, assuring him that “we” had heard with great pleasure his rough speech, that “we” hoped to hear from him often, and that, so far from being, as he would naturally suppose, shocked and disgusted to see in the same Chamber with us a man who had incidentally mentioned that ten years ago he had earned his bread by the labour of his hands, “we” were very glad to see honesty, industry, and sobriety, thus rewarded, and, in short, “we welcomed him to the House.” We! who are “we,” forsooth?

There was a great scene on Friday night. Mr. Smollett's motion denouncing the recent dissolution of Parliament and all concerned in it was brought on in spite of the rumour that it had been withdrawn. Nothing could exceed the rancour of the hon. member or the coarseness of the language in which he indulged. Nothing like it has been heard within the walls of the House of Commons during the present generation, although Mr. Smollett has sat in former Parliaments. I have heard or read of the speech being called “humorous.” But I do not think it was anything more than coarse. It is true that the House laughed consumedly; but the House of Commons is singularly prone to laughter, and the exclamation would have been louder still if, for example, an ass had put its head inside the door and brayed inarticulately. Mr. Gladstone made a mistake in bringing his heavy artillery to bear upon Mr. Smollett and Mr. Whalley. It was shooting sparrows with Armstrong guns, and the little pop-guns which Mr. Disraeli would have fired off had he found himself in a similar position, would have been equally effective, and more suitable to the service. But disregard of the spirit of the old Latin adage, “Aquila non capit muscas,” always has been a serious drawback to Mr. Gladstone's success as a leader on either side of the House.

For two hours on Monday night the House of Commons had the opportunity of lamenting the weakness of the Chancellor of the Exchequer when, wanting to get rid of Mr. Pell on Thursday night, he suggested that the hon. member might, on the report on the Budget being brought up, make the speech with which he was big. Mr. Pell was not slow in availing himself of the suggestion, and accordingly on the report being brought up by Mr. Raikes, he rose and talked for more than half-an-hour. Nor was this the only or the worst result of the unfortunate arrangement. Mr. Backhouse, Mr. Hubbard, Sir George Balfour, Sir Lawrence Palk, and half-a-dozen hon. members of the same class, did not see why they also should not speak; and speak they did, pouring forth for two mortal hours a level flood of monotonous talk which by no possibility could have the slightest effect on the business before the House, and might just as well have been uttered in the Chinese language—better indeed, for the proceedings would then have been endowed with a degree of novelty. A resolution, introduced by Mr. Hanbury asking the House to declare that in its opinion it would not now be desirable in the interests of civilisation and commerce, to withdraw from the administration of the Gold Coast, led to a debate which consisted of a single speech from Mr. Holms. Rising before eight, the member for Hackney sat down at half-past ten, at which hour the debate was adjourned. Then Mr. Cross proceeded to introduce the new Licensing Bill—long expected, at least by the members of “the trade,” who crowded the Strangers' and the Speaker's Gallery. In a plain matter-of-fact speech the right hon. gentleman set forth that the principal amendments proposed to be introduced were, that in the metropolis the hours of closing public-houses shall henceforth be 12.30 p.m.; in provincial towns, having over 10,000 inhabitants, 11.30 p.m.; and elsewhere in the country, the hours of closing shall remain, as at present, eleven o'clock.

THE HOUSE OF LORDS AND THE CHURCH DISCIPLINE.

In the House of Lords on Monday, the Duke of Marlborough, referring to the early fixing of the second reading of the Public Worship Regulation Bill, said that the measure contained provisions which would greatly modify the existing law and impose very heavy restrictions upon clergymen. He hoped, therefore, that an adequate time would be given before the second reading to enable the voice of the clergy to be heard. He reminded the most rev. prelate that the bill went far beyond the question of incense, lights, and vestments, and that it would impose serious penalties on persons who would be termed refractory clergymen even for light offences, while in other cases it even went to the extent of sequestration. It must be the wish of the House that the fullest opportunity should be given to the clergy for its consideration, and that

it should not be proceeded with until after Convocation, which was about to sit, had expressed its opinion upon it.

The Archbishop of CANTERBURY was most unwilling to press any Church measures forward with undue haste, and when one of his rev. brethren on the occasion of its introduction had urged that argument, he at once gave way, as he should be very sorry that the clergy should not have an opportunity of formally considering the matter, and petitioning the House. With regard to delaying the measure till after its consideration by Convocation, he reminded the House that although the Convocation of the province of Canterbury would sit next day, that of the province of York did not, and as it was customary for all the subjects discussed by the Convocation of the province of Canterbury to be afterwards discussed in the Convocation of the province of York, they would have to delay the bill a whole year if they were to submit the measure to the formal consideration of Convocation. No canon could be passed without the formal licence of the Crown, and it was not likely that Her Majesty's Government would submit such a matter to Convocation, either by royal licence or what were termed letters of business. At the same time it was desirable that the clergy, like all other British subjects, should have the full right to consider a matter affecting their interest, and therefore he proposed to them full opportunity of doing so by deferring the second reading of the bill till Thursday, and in the meantime it could be discussed in Convocation for three whole days. He reminded the House that the report of the commission recommended that efficacious measures should be devised as speedily as possible to meet the evils complained of.

The Marquis of BATH said that, instead of delaying the bill a whole year, all that was wanted was, to give the clergy of the country at large, and not only those who attended Convocation, time to express their opinion upon it. What the bill proposed was in reality to bind the clergy hand and foot at the will of the bishops, with the exception of a very slight appeal. It would be most unjust to proceed with this bill until the clergy who were scattered about all over the country could express their opinion upon it.

The LORD CHANCELLOR also thought that inasmuch as the bill had very much stirred the minds of the clergy, and as the country had not yet had time to express its opinion upon it, it would be well if there were a few days' delay, although he did not share the opinion that it was being pressed forward with undue haste.

The Archbishop of CANTERBURY, in assenting to the suggestion, expressed a hope that it would only be a few days' delay, if their lordships thought there ought to be any delay upon the subject at all. He hoped that they would not be met by a policy of inaction.

The conversation then dropped.

ELECTION INTELLIGENCE.

The election for Hackney took place on Friday. On this occasion the arrangements were complete, and the result of the ballot was known on the same night, though not officially declared till Saturday morning. The numbers were:—

Mr. Holmes	10,905
Professor Fawcett	10,476
Lieut. Gill	8,994

Showing a majority of 1,911 by the first, and of 1,492 by the second, over the Conservative candidate, though the publicans voted almost to a man for Lieutenant Gill, and most of the Permissive Bill people and Good Templars are said to have stoutly refused to vote at all. At the declaration on Saturday both the elected members returned thanks; and a few observations were also made by Lieutenant Gill and Sir Charles Reed.

Mr. Holker, Q.C., the newly-appointed Solicitor-General, was on Thursday re-elected for Preston without opposition. He thanked the Liberals for their kind forbearance.

The trial under the Wakefield election petition was concluded on Friday. Mr. Justice Grove declared the election void, the costs to fall upon the respondent. The only question remaining, he said, was as to the extent of the corruption. His impression at present was that it was confined to certain classes, and did not taint the whole constituency. Mr. R. B. Mackie, corn-merchant, who was defeated in February, will again be the Liberal candidate. Mr. T. K. Sanderson, maltster, who has also unsuccessfully fought in the past, has been selected by a considerable body of the Conservatives.

The Windsor and Athlone election inquiries were also brought to a close on Friday. At Windsor the judge decided in favour of the sitting member, Mr. Richardson Gardner, whose action, however, in ejecting his tenants was severely condemned, and he was ordered to pay his own costs. The Athlone inquiry, which was caused by a double return, an equal number of votes having been given for Mr. Shiel and Mr. J. J. Ennis, resulted in the petitioner, Mr. Shiel (Home-Ruler) getting the seat.

The scrutiny at Petersfield was brought to a close on Saturday, and the result was a majority of one vote for the sitting member, Captain Jolliffe. Mr. Justice Mellor desired it to be distinctly understood that the whole proceedings regarding the scrutiny were subject to the opinion of the Court of Appeal, remarking that the Ballot Act as it now stood made the judge a revising barrister. His lordship said that the costs of

the petition up to the time of its dismissal as to bribery, &c., must be paid by the petitioner. As regarded the costs of the scrutiny, the question must be left for the Court of Appeal.

Great excitement prevails at Barnstaple in reference to the inquiry which commenced on Monday. Amongst the persons charged with corruption are four magistrates, three corporate officers, nearly every town councillor, and twenty leading tradesmen.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—At Wednesday's meeting of the board Mr. Peck's offer of 500*l.* for the encouragement of religious education in board schools was the subject of a conversation, in which a wish was expressed for the consideration of the question at once. Several members, however, objected to the postponement of other business for this purpose, and it was stated by the Rev. B. Waugh that a deputation from the London Board of Congregational Ministers desired to express their views upon the subject on the following Wednesday (to-day). It was arranged that the matter should be then discussed on that day. On the motion of Mr. Rodgers it was resolved that the examinations for the scholarships which have been placed at the disposal of the board should commence on the 30th of June. With the view of rectifying any unfairness in the proportionate numbers of Churchmen, Dissenters, and Roman Catholics on boards of management it was agreed that it should be "an instruction to divisional members to revise, from time to time, the list of managers of board schools, with a view to the filling up of vacancies, and to the addition, in such cases as may be considered necessary, of new managers."

THE BIRMINGHAM SCHOOL BOARD POLICY.—At a meeting of the Birmingham School Board, on Friday, a deputation, representing the managers of denominational schools, presented a memorial, calling attention to the fact that the policy of the board, in reducing the fees in board schools to a penny per week, would, if persisted in, result in the destruction of the majority of the voluntary schools. It was stated that the board schools were rapidly absorbing the scholars from the voluntary schools. The deputation having been heard, the memorial was referred to a committee.

BRISTOL.—At the meeting of the school board for this city on Friday last, Mr. Lewis Fry in the chair, the Rev. Urijah Thomas moved the following resolution:—

That the clerk be instructed to inquire of the managers of all public elementary schools in the borough whether, in consideration of the services rendered to the schools by the board officers, such managers would be willing to admit gratuitously to their schools a certain percentage of children (not exceeding six per cent. of the children in regular attendance) at each school severally whose parents may be considered from time to time by the board unable, through poverty, to pay the school fees; and if so what percentage of free scholars they would be willing to admit.

It seemed to him, he said, far better that the subject should be dealt with in that manner, as a compromise rather than that any question of the 25th clause should be considered. He happened to be manager of a school himself, and sympathised with them mainly on this ground, that by the subsidising from the rates of schools that taught very opposite and contradictory religious doctrines, they (the board) seemed to acknowledge that they did not think it mattered much what doctrines were taught, and with regard to it there was a general laxity of feeling, whilst very many of the ratepayers felt it to be altogether objectionable. The only way in which that could be avoided was by the schools receiving gratuitously such children as the board paid rates for. If that compromise were accepted, he thought the 25th clause might very well remain in abeyance, and in conclusion he assured the board that it was with all friendliness and hearty fellowship that he moved the resolution. (Hear, hear.) Mr. A. Hall, in seconding the motion, said the resolution simply asked for an inquiry, and he could hardly see how it could be thought an improper thing. It was not at all an attack upon the 25th clause, but simply a compromise, and a compromise which he thought might be fairly acceptable both to those who approved of that clause and to its opponents. Mr. P. Baker said he could see no practical way in which the work of the board would be assisted by the acceptance by the schools, in whole or in part, of the request which was to be made to them. If the question as to the 25th clause were to be raised, and raised directly, they would be prepared to urge the reasons why they considered it should be retained. Mr. Mark Whitwill said it appeared to him that the plan proposed by Mr. Thomas very fairly met the difficulty. There were 1,800 pauper children, but by the action of the board of guardians they were now reduced to 500, and this did not seem to him to be an unreasonable number to ask the schools to provide for. (Hear, hear.) Looking at the increase in the average attendance at the schools of the city, he thought that in a money point of view they might fairly say that from the exertions of the board and its agents they had given the schools the opportunity of earning something between 2,000*l.* and 3,000*l.* by that increased number of children; and all the concession they asked in return was less than 200*l.*, only some ten per cent. of the amount which they had given them the opportunity of earning. The motion was very strongly opposed by the Rev. J. C. Brice and supported by the Rev. J. W. Caldicott, and Canon Clarke said he could speak without any apprehension of the schools with which he was con-

nected collapsing by the withdrawal of the fees paid by the board, and they had a very large proportion of the poorest class. In his own school, ever since he had the management, children had been educated without applying for any fees. At the same time he adhered to the principle of denominational education. The chairman supported the motion, which was eventually carried by ten votes to four.

WELLINGTON, SOMERSET.—The first school board for Wellington was chosen on Tuesday, April 21. There were twelve nominated, but by five having withdrawn, a contest was avoided. The board is constituted of three Nonconformists and three Churchmen, both parties agreeing to accept Dr. E. B. Tylor, author of "Early History of Mankind," as neutral member. The names of the members are the Rev. G. Knowling, Churchman; the Rev. G. W. Humphreys, Nonconformist; Mr. E. Miller, Nonconformist; Mr. J. Davey, jun., Nonconformist; Mr. T. J. Bond, Churchman, Mr. H. Elworthy, Churchman; and Dr. Tylor, neutral.

SECULAR EDUCATION IN NEW ZEALAND.—A determined attack, it is reported, is in preparation upon the educational system of Otago, New Zealand. The English and Roman Churches are united on this point, and are using all the influence they can command to substitute denominationalism for the liberal system which has thus far worked so well in the province.

THE AGRICULTURAL LABOURERS' LOCK-OUT.

The Executive Committee of the National Agricultural Labourers' Union on Tuesday held a special meeting at Leamington, in consequence of the continued lock-out in the eastern counties. Mr. Joseph Arch presided, and among the members of the consultation committee who attended were Mr. J. S. Wright, J.P., Birmingham, and Mr. J. A. Campbell, J.P., of Rugby. It was officially reported that a settlement of the lock-out in the eastern counties appeared to be as remote as ever. The farmers declined to entertain arbitration, as suggested by Mr. Mundella, M.P., and approved by the men, and the men appeared as determined as ever not to abandon the Union. The committee voted 750*l.* for the relief of the men locked out in the Exning district, and smaller sums were granted for men locked out in other districts. The secretary reported that liberal contributions had been received from trade societies and numerous friends, which were accompanied with assurances of continued support so long as the lock-out lasts. The committee adopted a resolution recommending the old men in the Bedford district to apply all at once for parochial relief, and they expressed the opinion that the adoption of this step would conduce to a settlement of the differences existing between farmers and labourers.

There was a very crowded meeting at Exeter Hall on Thursday, convened by the National Agricultural Labourers' Union, the object being to express sympathy with and to raise funds on behalf of the men locked out in the eastern counties. Mr. S. Morley, M.P., presided, and on the platform were Mr. G. Dixon, M.P., Mr. Burt, M.P., Mr. E. Jenkins, M.P., Mr. A. J. Mundella, M.P., Mr. A. Macdonald, M.P., Mr. Joseph Arch, Mr. Ball, and a deputation from the Executive at Leamington.

The CHAIRMAN, who was received with loud cheers, said that he had consented to take the chair under a sense of the gravest responsibility, for the issues they were seeking to promote were of deep and vital importance to a very large and interesting body of their fellow countrymen. Bitterness of spirit he sincerely hoped would be eschewed by the labourers generally, for, on some large estates, nothing could exceed the cordiality that existed between the employers and the employed. He had tried his utmost to put an end to the present deplorable state of things by inducing an independent body of gentlemen to arbitrate between the farmers and their men, but not at present successfully. He had not the slightest misgivings as to the propriety of his standing there to express his deep and earnest sympathy with the agricultural labourers, for they were a class of men who had lived an isolated life, and in cottages that were a disgrace to a Christian country. (Cries of "Shame.") Trades unions, he rejoiced to say, were acknowledged by the Legislature. (Cheers.) He had always been a firm believer in them, but he should ever protest against anything like oppression being put upon those men who did not choose to belong to such an institution. The effect of the labourers having joined the union had been an increase of half-a-crown at least to the wages of very many thousands of them, so that its beneficial influence could not be denied. The lock-out of farm labourers was nothing but a tyrannical act on the part of the landlords. (Applause.) He rejoiced to find that the time had arrived when the working classes were sharing more largely in the prosperity of the nation than they did five years ago, and this was because there was a more thorough recognition of their rights in respect to capital and labour. He understood that a large number of men in Lincolnshire were striking for an advance of 3*s.* per week upon 18*s.* But his sympathies were not so much with them as with the men around Newmarket, who were seeking for a mere rise of 1*s.* to the 13*s.* they had been lately paid. (Hear, hear.) He could not help thinking that the farmers were being led by a few fiery spirits amongst them, but he sincerely hoped that ere long those gentlemen

would see their folly, for their conduct was certainly wrong before God and man. (Cheers.)

Mr. BALL, a delegate, after giving some details, said it was not a rise of wages now that would settle the matter. It was a question of principle, as to whether the labourers were to renounce their rights, or whether the farmers should be allowed to starve them into subjection. (Cheers.) A Suffolk labourer named KERRIDGE was here called upon to relate the history of his life, which having done, he said that the world seemed to be upside down—(laughter)—for all classes were now sympathising with his brethren, and were assisting them in all directions. The farmers, however, were still as perverse as ever. Mr. JOSEPH ARCH, who was received with enthusiastic cheers, stated it was to be regretted that the farmers in the eastern counties would not submit the matter to arbitration, but whether they would arbitrate or not the men would combine to agitate until the dispute was ended. If the farmers could not cultivate the land so as to pay the labourers a fair day's wages for a fair day's work, without sacrificing the comfort of thousands of homes and bringing to a premature grave thousands of honest toilers, then the sooner the present system died away the better. (Cheers.) His fellow-men only asked for a fair share in the wealth that they produced. If there was no justice to be had, there would very soon be very few farm-labourers in England. The strength of the country, he maintained, lay in cheap food, good wages, and low taxation, and surely the agricultural labourers, who were the best of any nation in the world, were worth more than 13s. a week.

Mr. DIXON, M.P., then moved the following resolution:—

This meeting, deeply regretting that the moderate and reasonable demands of the labourers in the Eastern Counties have been met by a general lock-out of all Unionists in certain districts, hereby expresses its earnest sympathy with the labourers in their manly defence of the right of combination, and assures them of its hearty support during the continuance of the struggle.

Mr. Dixon said that in Birmingham the Liberal Association were canvassing the wards for subscriptions in aid of the union funds. The committee subscribed 400*l.* in their own room. Mr. HALL, a gentleman farmer from the neighbourhood of Bury, thought that the farmers were puzzled by the dissimilarity in the rules of the two unions, the Federal and the National. Their opinion was that the labourers were making a most unreasonable demand upon them, whereas it was not so. He should be glad to see the dispute ended in a manner satisfactory to both parties. The CHAIRMAN said that a committee had named Mr. Lloyd Jones as a delegate to visit the locked-out districts, and to investigate the real state of the case in the interest of all parties. (Cheers.) The Rev. LLEWELLYN JONES and Mr. JENKINS, M.P., next addressed the meeting, the latter gentleman expressing his belief that the rotten old system must eventually give way. Mr. MUNDELLA, M.P., spoke highly of the efforts of Mr. Hall to ameliorate the condition of his men, and advocated the expediency of a weekly subscription amongst the working classes as long as the lock-out lasted. The farmers were evidently combining and conspiring against the men, and their conduct in this respect could never be tolerated. A subscription was entered into during the meeting, and a large amount was thus added to the strike fund.

At a meeting of landlords and farmers at Bury St. Edmunds on Thursday, it was resolved to lock out all union men in the district on Friday next. The Marquis of Bristol refused to pledge himself not to employ union men under any circumstances, though he would not do it while the rules continued as they were. This statement was received, it appears, with some dissatisfaction by the farmers present, who said that there was no possibility of their breaking up the unions if the landlords did not help them. The farmers in the neighbourhood of Ipswich have come to the determination to associate themselves with the West Suffolk Farmers' Defence Association, and have given notice to their employers that they will lock out all union men after Friday next.

A Farmers' Defence Association has been formed in Norfolk, but there does not seem to be any intention to resort to such extreme measures as a lock-out, except as the very last possible resort. It has also been resolved to promote labourers' benefit societies. At the meeting held at Norwich on Saturday, the chairman contended that the average earnings of an agricultural labourer in Norfolk, taking them all the year round, was 18*s.* to 20*s.* per week, while there was no class in the community which was better housed or better cared for.

Lord Waveney, one of the largest landed proprietors in Suffolk, has suggested, in a letter to the Earl of Strathmore, that the landowners of that country should tender their good offices to settle the conflict now prevailing. It is not expected that the dispute will extend to Norfolk.

An open-air demonstration in aid of the locked-out agricultural labourers was held at Woolwich on Saturday. Among the speakers were Mr. Ball, of the National Union, and two farm-labourers of Kent. A number of the trades unions have placed levies on their members to raise money for the locked-out men, and the Council of the Amalgamated Engineers have recommended a grant of 1,000*l.* from the society's funds.

Mr. Arch has received a letter from the Rev. John Wilkinson, prebendary of Salisbury Cathedral, and a country magistrate for Wilts, offering to sub-

scribe to the funds of the Agricultural Labourers' Union. The Countess de Noailles has remitted a cheque for 50*l.*, and a cheque for 25*l.* has been received from Mr. Edward Jenkins, M.P.

On Tuesday, last week, Mr. W. H. Hall, who recently succeeded to General Hall's property at Six Mile Bottom, appeared at a farmers meeting at Newmarket, and as he had previously vindicated the right of the labourers to combine, he was not very well received. He advocated arbitration, and spoke highly of the conduct of the men since they had been locked out. He went on to say that he believed the movement was to a great extent one of the Church *versus* Dissent. A great number of the labourers were Dissenters, and some of them were sincerely religious men. He was sorry to know that many clergymen would rather they were drunkards than Dissenters. This sentence (says a report in the *Daily News*) produced a perfect storm of opposition, during which the speaker was assailed with epithets of the strongest character. Some of the more excited farmers called for his ejection from the room. The scene continued for some time one of almost indescribable confusion. Mr. Hall attempted to give instances of clerical intolerance, but was met with cries of "Leave the Church alone."

It is stated from Cambridge that some of the landlords, who recognise the right of the labourers to combine, if only their combination is governed by reasonable rules and discreet management, contemplate a decisive course of action to mark their sense of the situation.

It appears at least one farmer who has locked out his men has received notice to quit his farm. But notwithstanding the well-known sentiments of Lord Waveney and Sir E. Kerrison, about five hundred labourers from the Eye district, belonging to the Lincolnshire League, have been locked out.

Meetings in support of the locked-out labourers have been held in Sheffield and Nottingham. At the former Mr. Mundella, M.P., presided, at the latter Mr. Joseph Arch was present. In each case resolutions expressing sympathy with the labourers were passed with acclamation.

THE LONDON CLERGY ON THE BIBLE AND NATURAL SCIENCE.

There was a large gathering of the London clergy, and many visitors, last Thursday evening at St. John's College to hear and discuss a paper read by Dr. Gladstone on "Natural Science in the Canonical Scriptures and in Analogous Writings." Dr. Gladstone having introduced his subject, a long discussion ensued. The Rev. T. P. Dale, rector of St. Vedast, Foster-lane, agreeing with Dr. Gladstone's remarks as to the marvellous fidelity to nature which characterises the Biblical description of natural phenomena, pointed out that this is still more strongly seen if the original Hebrew or Greek is referred to, when the accuracy is often marvellous. In illustration of this he referred to the Hebrew equivalent for the word "firmament" as bringing out the true idea of an expanse. The speaker also referred to the account of the fifth day of the creation in Genesis as presenting a striking parallel to the order of the creation of the animal kingdom in the works of leading geologists. The Rev. T. W. Fowle said Dr. Gladstone had spoken once or twice as if the writers of the Bible put forth a claim to inspiration, but there was no such claim in the Scriptures themselves. He deprecated such comparisons as had been drawn between the canonical and other Scriptures to the discredit of the latter, and said that when he heard the audience laughed at Dr. Gladstone's reference to the noble Sun myth he felt as if some one had been treading on the grave of one of his Aryan ancestors. Such comparisons as had been made were decidedly unfair. But, said the speaker, the clergy must ask themselves whether they were going to defend the theory that there are no scientific errors in Scripture? Is it true that the first man fell asleep and that God took one of his ribs and made woman? Professor Max Muller would tell us the origin of the legend, but were the clergy to defend it as Gospel truth? Were they to take their stand on the statement that the serpent did not go on his belly until after the Fall? Were they going to defend the account of the entry of the animals into the ark, because, if so, Noah's was the most marvellous feat in shipbuilding the world had ever seen. If the clergy were going to defend a theory of scriptural inspiration which involved such views, they would be directly at issue with all scientific men. He (Mr. Fowle) believed that all Scriptures, canonical and uncanonical, were on the same level in regard to scientific matters, the difference between the Hebrew and other writings lying in the moral and theological treatment of the subject. Were the clergy, then, said Mr. Fowle, ready to give up such an untenable view? or did they mean to maintain that some unknown power kept the writers of the Bible infallibly correct on matters of natural science? The Rev. H. I. Cummins, rector of St. Alban's, Wood-street, took up the question of inspiration, and argued that inspiration referred to the moral condition of the writer at the time when he was writing; it was the influence of the Holy Spirit in the heart enabling the man to utter truth, but there was no evidence of plenary inspiration in Holy Scripture. The speaker insisted on the importance of a clear distinction between inspiration and revelation; the former he defined as the clearing of the eye to enable it to see truth, the latter as the revelation of truth to the eye. But this

inspiration did not lead to any unveiling of scientific truth, and he believed, with Dr. Gladstone, that none of the writers of Holy Scripture had more scientific knowledge than their neighbours. They looked at nature with a lively interest, and, therefore, they were the truest poets, whereas the writers of the uncanonical Scriptures only dreamed about it. Mr. Cummins agreed with what Mr. Fowle had said as to the absurdity of trying to reconcile all the statements in the Bible with science; for suppose that the Bible did now answer exactly to the views of scientific truth at the present standpoint, could it be supposed that it would do so ten years hence when knowledge would have developed? We must go to the Bible for religious truth, not for science. The Rev. Dr. Wainwright said he held old-fashioned views of inspiration, and, referring to Mr. Fowle's feelings for his Aryan ancestors, said that men held such startling views nowadays of the origin of the human race, that he wondered they did not cringe when they ate an oyster. He held that if the men who wrote the Bible were inspired, the book must be inspired. He did not believe that God would have left the writers of the Bible at the mercy of men who should come after, and who would be able to pierce them through their scientific statements. The Doctor said he could not serve as a minister of the Church if he believed that the Bible was the means of promulgating that which was untrue. Prebendary Bowstead (of Lincoln), rector of St. Olave's, Southwark, and rural dean, declared his belief in inspiration, but not in verbal inspiration; and said if Moses had been an impostor he would never have ventured to declare the existence of light apart from the sun in a day when the sun was worshipped as the source of light. The Rev. W. H. Milman, minor canon of St. Paul's, considered that recent attempts to reconcile science and Scripture had not been successful, and said it was rather bold of Dr. Gladstone, in attempting to vindicate the scientific truth of Scripture, to altogether to set aside at the outset the first chapters of Genesis. We do not, said Mr. Milman, go to Scripture to teach us science, but to science to illustrate Scripture. Dr. Gladstone replied briefly to the strictures on his paper.—*Pall Mall Gazette.*

FOREIGN MISCELLANY.

Prince Hohenloë, the new German Ambassador to France, is shortly expected at Paris.

There has been an overflow of the Lower Mississippi, and it is said to have rendered thousands of persons destitute.

A Berlin telegram states that the Italian alliance has recently become much closer, and that it will possibly result in a reduction of Italian armaments.

It is stated that there is a great improvement in Prince Bismarck's health. The prince walked in his garden on Thursday, leaving the house for the first time since his illness.

A despatch from Melbourne states that the elections to the Victorian Parliament have terminated, and have resulted in a majority against the Government. Mr. McCulloch has been elected, but Mr. O'Shaughnessy has been defeated.

The organisation of the Russian Scientific Expedition to the Amu Daria has been completed, and the expedition has been placed under the leadership of the Grand Duke Nicholas Constantinowich, and will leave St. Petersburg on the 26th.

THE INTERNATIONAL.—On Saturday morning the Lyons Police-court passed judgment upon the twenty-nine persons accused of being members of the International Society. Only two were acquitted. The rest were sentenced to terms of imprisonment varying from five years to three months.

A TREATY OF COMMERCE WITH RUSSIA.—It is stated that during the Czar's presence in England preliminary negotiations will be opened for the conclusion of a treaty of commerce. The presence of Privy Councillor Hamburger, of the Foreign Office, is thought to give colour to the report.

TEMPERANCE IN PARLIAMENT.—The House of Commons of the Dominion of Canada passed a resolution on the 1st of April that no intoxicating liquors should be sold within the precincts of the House. It was objected that members would have to go to saloons outside the building and might not be forthcoming when wanted, but no member voted against the resolution.

THE PROPOSED CHANNEL TUNNEL.—The Council-General of Arras has approved the conclusion of the report upon the submarine tunnel for connecting France with England. The report states that all diplomatic difficulties have been overcome. The Northern Railway Company will furnish 40,000*l.* for France, and the South-Eastern Railway a similar sum for England towards the construction of the preliminary works, on condition only that the preference be given them in the granting of the concession.

THE DUCHESS OF EDINBURGH'S IMPRESSIONS OF ENGLAND.—The *Grashdamm*, a Russian paper noted for its good court intelligence, says that in numerous letters to her family and friends the Duchess of Edinburgh describes her life in England as one of perfect happiness. She speaks with great gratitude of the cordial and friendly reception she has met with from all with whom she has come into contact—the Queen, the royal family, the court, and the people at large. The letters have occasioned great satisfaction in St. Petersburg.

FRENCH SEPARATISTS.—Much scandal and a little alarm have been caused in France by the words which M. Piccon, one of the Deputies for the Alpes Maritimes, recently spoke at a banquet in Nice.

Miscellaneous.

He was confident, he said, that Nice, the victim of Italian independence, would soon be won back by her true country. To that end he would sacrifice all the interests of himself and his family. These words have raised such a storm that M. Piccon has felt it needful to deny the accuracy of the report. His dignity, he adds, does not permit him to be more explicit. It is fully expected that when the assembly meets again a prosecution of M. Piccon will be authorised. At the close of the sitting of the Council-General of the Maritime Alps on Thursday there were shouts of "Vive la France!" by way of reply, it is considered, to M. Piccon's speech.

THE CURRENCY QUESTION IN AMERICA.—President Grant has vetoed the bill increasing the issue of greenbacks by 100,000,000 dols. He bases the veto on the ground that the bill increases the paper circulation without providing the means of redemption. The President in his message earnestly recommends legislation securing as speedily as practicable a return to specie payments, and refers to repeated Government pledges to make provision at the earliest practicable moment for redemption of United States notes in coin. He recommends that the revenue be increased sufficiently to meet the current expenditure, as a preparatory measure to the resumption of specie payments. It is believed that the Free Banking Bill will be adopted by Congress, with modifications to meet the President's views.

THE SUZ CANAL is not, it appears, to be closed. A Paris telegram to the *Times* informs us that M. de Lesseps has consented, without any reservation, to levy from the 29th inst. only the dues fixed by the International Commission. Intimation of this decision has been made in two despatches to Paris from Cairo. M. de Lesseps has come to this decision in consequence of the order given by the Porte to the Khédive to take possession of the canal. M. de Lesseps has protested against the order in due form, maintaining intact the rights of the company, and issuing at the same time an order calling a general meeting which will take the measures necessary under the circumstances. It is believed that, in consideration of this act of submission, the Powers interested will consent to discuss the conclusions come to with a properly authorised representative of the company.

CLOSING OF THE GERMAN PARLIAMENT.—On Saturday the Parliament of the German Empire finished the work of the session by passing the Press Bill and the Supplemental Ecclesiastical Law, and on Tuesday the Reichstag was dissolved by the Emperor in person. In the Speech from the Throne the first place is given to the Army Bill, which is spoken of as a measure guaranteeing the safety of the Fatherland and the peace of Europe. Further on His Majesty refers to the late votes of the Reichstag, among them being the law dealing with the Catholic hierarchy, as confirming his conviction that the Fatherland has a prosperous future before it, and that Europe will find a pledge of peace and assurances for the development of culture in the care bestowed upon the mental, moral, and material strength of Germany. The speech was well received, and the passages referring to the maintenance of peace were specially applauded.

THE DECLINING POPULATION OF FRANCE.—The attention of Frenchmen has (says the *Times*) been directed to the startling fact that the population of their country has been declining for some years past. The census was taken in 1866, and again in 1872, and it showed an actual loss of very nearly two millions. The inhabitants of Alsace and Lorraine, no longer numbered among French citizens, counted in 1866 for just 1,597,238. There were also, it seems, some 100,000 more foreigners in France in 1872 than there were in 1866, and these have all been counted in. But, after all allowances, the population during the six years diminished by 400,000. The loss has been spread over by far the greater part of France, but by no means in the same proportions. The city population has in many places absolutely gained in numbers, and particularly, of course, in Paris—a fact which brings out only the more clearly the immense losses of the rural districts. These are considered to be not less than 700,000.

NEW GUINEA.—The Sydney correspondent of the *Times* writes:—"Such of your readers as are interested in New Guinea will be glad of further news from that quarter. A letter from Rev. W. Murray, of the London Missionary Society, appears in the *Herald*, under date December 17, 1873. The expedition of which he gives an account was designed to visit the islands where native missionaries had been left. At York Island, for instance, the missionary and his family were found well and kindly treated by the Papuans, who were very attentive to his instructions. Redscar Bay was also visited with similar result. From one of these islands it was found needful to remove the teachers in consequence of their having suffered much from fever and ague. This was unwelcome news to the chiefs who were gathered to confer. They were carried to a populous village, on a hilly site, between Redscar Bay and Port Moresby; they were received with indications of great joy. In this place, Annapata, the houses number about 1,500, and around are many villages. Mr. Murray says that there are no traces of gold here or elsewhere. The people are, as Wallace represents them, a gentle, mild race, and the success of the mission is spoken of with confidence."

"Is the colonel here?" shouted a man, putting his head into a Kansas City street car. "He is!" answered thirteen men as they rose up.

DESERTION FROM THE ARMY.—The large and increasing number of desertions from the army and marines, which reached a total of nearly 5,000 for the past year, is a constant source of anxiety to the Horse Guards. In order to encourage efforts for their discovery, the War Office has issued instructions to officers commanding regiments to offer a reward of 10s. to soldiers and recruits for the apprehension and conviction of every deserter from Her Majesty's service.

A CHANGE IN THE RIGHT DIRECTION.—The London, Brighton, and South Coast Railway Company announce that on and from the 1st of May the booking offices at London Bridge and Victoria, and also at the company's stations generally, will be kept constantly open every week-day, between the hours of 8 a.m. and 8 p.m., for the sale of tickets, and for the purpose of affording information to passengers. On Sundays, and before 8 a.m. and after 8 p.m. on week-days, the booking offices will be open in sufficient time for the issue of tickets before the departure of each train.

THE LATE MR. CANDLISH, M.P.—On Tuesday night a largely-attended meeting was held in the Victoria Hall, Sunderland, to consider the desirability of commemorating the services of the late Alderman Candlish by a memorial. Mr. James Laing, shipbuilder, presided, and was supported by Mr. Gourlay, M.P., and Sir Henry Havelock, M.P. Resolutions were passed acknowledging the eminent services of Mr. Candlish, and referring the subject to a committee to decide upon what form the memorial should take. The project most in favour with the meeting seemed to be a convalescent home, or a life-sized statue.

THE EARLY CLOSING MOVEMENT.—An interesting meeting of gentlemen connected with the Early Closing Association was held on Wednesday evening last, at the rooms of the society, 100, Fleet-street, for the purpose of presenting a testimonial to Mr. Henry Walker, who has retired, after ten years of service, from his position as one of the secretaries. Mr. George Williams (Messrs. Hitchcock, Williams, and Co.) presided. The testimonial consisted of a handsome binocular microscope of the newest make, by Swift, with a complimentary inscription, and was presented by Mr. Thomas Burt, chairman of the board.

THE THAMES EMBANKMENT.—At Friday's meeting of the Metropolitan Board of Works, Mr. Fowler moved that it be referred to the Works and General Purposes Committee to consider and report upon the advisability of continuing the Albert Embankment to Vauxhall Bridge, and on the cost, so as to prevent the recurrence of such disastrous effects as were experienced from the recent floods. The subject was fully discussed, after which the board divided, affirming the reference to the committee by 16 votes against 12. A further motion that the inquiry should extend to the question, what should be done to exclude inundations in the case of high tides through the openings in the White Hall Dock, was withdrawn.

CREMATION & BURIAL.—Dr. P. H. Holland, one of the medical inspectors under the Local Government Board, declares his conviction that burial is better, as well as less objectionable to the feelings, than burning. At the same time, he admits that our system of burial needs reforming, and he makes a suggestion which is well worth consideration. He recommends, in place of the present costly funeral, with all its idle ceremonial, that the bodies of the dead should be removed shortly after death to the place of burial, and that the family should attend on the day fixed for interment, when the usual religious service should be performed. If this were done, the body might be removed without any ostentatious display, and the family and friends need incur no more expense, beyond the fees, in going to the funeral than they now do in going to church. We should thus get rid of all the wretched paraphernalia of hearse, mourning-coaches, and mutes, and the body would be buried decently and in order.

AN EXTRAORDINARY STORY.—The *Labourers' Union Chronicle* of Saturday contains the following statement from Essex, which painfully illustrates the pressure applied to the labourers of that district:—"The screw is being brought to bear upon them in every conceivable manner, both by employers, boards of guardians, and relieving officers. James Bell, of Laver Marney, a member of Birch branch locked out with a family of seven children (none of them able to earn anything), has recently lost one of that number by death. Being totally unprepared for such a calamity, the poor fellow was obliged to apply for a parish coffin in order to have his child buried. On making his application Bell was asked, Are you in the union, yes was the answer. Then replied the officer, 'You will have no relief. Arch must bury it for you. Bell was in the act of walking away when the fellow sang out, (*Give up your card; you can have a coffin then.*) The poor man stoutly refused to sell his manhood and principle for a parish coffin, and, as a reward for his bravery, the branch to which he belongs subscribed the money to defray the expense of the coffin and funeral; and, more, at its interment, 175 union men preceded the corpse, and paid their last tribute of respect to the child of one of their brother members. At the close of the burial service each dropped a green leaf or flower in the grave at their departure."

FATAL ACCIDENT TO PROFESSOR PHILLIPS.—We regret to state that a fatal accident has deprived

the University of Oxford of the services of Professor John Phillips, whose name is so well known in connection with geological researches. On Thursday evening he was leaving the rooms of Professor Mountague Bernard, with whom he had been dining, when his foot caught in the door-matting, and he fell down a flight of stairs. Professor Phillips, who was seventy-four years of age, remained unconscious throughout the night, and died on Friday afternoon. The name of Mr. Phillips (says the *Daily News*) is known wherever physical science is cultivated; but he was pre-eminently an English geologist. His knowledge of these islands was turned to practical as well as scientific account. He was one of the first to point out the existence of those hidden treasures the discovery of which has resulted in the working of the great ironfields of Yorkshire. He was also the first to call attention to the unsuspected number and variety of the harder rocks of England available to the architect for the purposes of decorative construction. His latest important work, that on the Geology of the Thames Valley, is one of the most charming volumes which we owe to our men of science, and opens out views of the utmost interest as to the marvellous transformations of a tract of country once uninhabitable, but now the seat of a vast and energetic population. Mr. Phillips had reached an age at which most men have long retired from the active pursuits of life, and had done so without losing the freshness of his faculties. It is nearly fifty years since he published his first work, and since that time he has been indefatigable in adding to the stock of human knowledge, receiving throughout his whole career tokens of the appreciation which his labours obtained among his scientific contemporaries.

Gleanings.

For selling sawdust on the pretence that it was fine bird's-eye tobacco, a Glasgow tradesman has been sentenced to two months' imprisonment.

A paradoxical bequest has just been made public. It is a legacy by a publican of 100l., to be given as a prize for the best essay on total abstinence. Among the judges are two licensed victuallers.

A curious typographical error recently appeared in a daily paper. In giving an account of an inquest, it was stated, "The deceased bore an accidental character, and the jury returned a verdict of excellent death."

A strolling minstrel in Missouri was recently fined two dollars for some trifling offence. As he had no money, the judge kindly adjourned the court, and the minstrel was allowed to give a performance in payment of his fine.

One evening, at a Paris *caf  *, a group of idlers were discussing politics and people who change their opinions. "Well," said one, "I've never cried 'Long live anybody!'" "Quite so," remarked another: "but then you're a doctor."

The following epigram was made when Dr. Goodenough, Bishop of Carlisle, was one day appointed to preach before the House of Peers:—

'Tis well enough that Goodenough
Before the Lords should preach:
For sure enough they're bad enough!
He undertakes to teach.

FLOWERS IN SAND.—Many pretty little blossoms of bulbs of violets, primroses, and other spring flowers having short stalks, will keep fresh for a long time, if each flower be pricked into a saucer or plate of wet sand. The great advantage of the sand over water used in the usual way is that each bloom remains in its place just where fixed.

SPANISH GIPSIES.—It is impossible not to be struck by the originality and cleverness of the gipsies in their vices. A gipsy-man was at confession one day: and, whilst he was confessing, he spied in the pocket of the monk's habit a silver snuff-box, and stole it. "Father," he said immediately, "I accuse myself of having stolen a silver snuff-box." "Then my son, you must certainly restore it." "Will you have it yourself, my father?" "I, certainly not, my son!" "The fact is," proceeded the gipsy, "that I have offered it to its owner, and he has refused it." "Then you can keep it with a good conscience," answered the father.—*Wanderings in Spain.*

A GOOD HIT.—A German clergyman who was travelling stopped at an hotel much frequented by wags and jokers. The host, not being used to have a clergyman at his table, looked at him with surprise; the guests used all their artillery of wit upon him without eliciting a remark. The clergyman ate his dinner quietly, apparently without observing the gibes and sneers of his neighbours. One of them, at last, in despair at his forbearance, said to him, "Well, I wonder at your patience! have you not heard all that has been said to you?" "Oh yes; but I am used to it. Do you know who I am?" "No, sir." "Well, I will inform you. I am chaplain of a lunatic asylum: such remarks have no effect upon me."

THE EMPEROR WILLIAM AND HIS FRENCH CORRESPONDENTS.—A Berlin correspondent of the *Times* writes:—"You have probably heard of M. Delerot's book, 'Versailles pendant l'Occupation.' It contains some sixty letters addressed to the German Emperor during his stay at Versailles, and mostly indited by persons wishing to give him a bit of their mind. These letters, the language of which is about as uncomplimentary as can be imagined, were discovered in the Emperor's room after he had left Versailles. Displaying many margins!

remarks in his own handwriting, they are now given to the world as a treasure trove. His Majesty's remarks are certainly very interesting, and deserve to be reprinted at length. But equally worthy of note is what the Emperor said when he heard of their publication. Upon the subject being mentioned in his presence the other day, the Emperor, who is very methodical and orderly, and the last man in the world to leave important letters behind him, began to laugh, and said, 'So they have found them out at last. I left them on purpose, because I thought they had better remain in the country which originated them.' The letters are all in French, and mostly come from French towns, though some were posted in England, Holland, Italy, and other countries. Many are anonymous, and not a few are illustrated by unflattering caricatures."

BURNT ALMONDS.—Children who are in the habit of eating burnt almonds will do well to study a report read at the last meeting of the St. Pancras vestry from the sanitary committee, stating that Dr. Stevenson, analyst, had examined a sample of so-called burnt almonds, and found them made exclusively of the highly dangerous and pernicious fruit known as bitter almonds (instead of sweet almonds), which, when macerated in water, yielded an appreciable quantity of deadly poison—prussic acid. The committee recommended that proceedings be instituted against the vendors, and the recommendation was approved, though several vestrymen expressed a doubt whether the use of bitter instead of sweet almonds was an adulteration of food under the Act. Possibly it may turn out that the Act is inoperative to prevent the destruction of human beings by poison; but in the event of any child dying from the effects of "burnt almonds," after Dr. Stevenson's report, a coroner's jury could hardly fail to bring in a verdict of a very disagreeable kind against the vendor of these deadly sugar-plums. Under any circumstances, some decisive steps should be immediately taken to put a stop to the sale of these "burnt almonds," for directly the baby-farmers become aware that they contain prussic acid there will be a rush to procure them. Other sugar-plums will probably be found on examination to be equally poisonous.—*Pall Mall Gazette*.

EXTRAORDINARY TELEGRAPHIC FEAT.—The following tale is from the *Whitehall Times* (Whitehall is a town in Washington county, State of New York):—"Our readers will remember, when General Kilpatrick returned from Chili three years since, his having a remarkable operation performed upon him by a physician in New York, who removed a fleshy formation from the general's neck by filling it full of needles and then attaching a galvanic battery to it. Ten minutes after the current of electricity was let on, the bunch had entirely disappeared. A remarkable operation was performed by a Whitehall physician a few days ago. A gentleman who had been suffering from a superabundance of adipose tissue consulted the physician, asking for relief from his burden. The doctor told him he could relieve him if he would consent to a painful operation. The gentleman consented, and with the medical practitioner entered the telegraph office at this place. The fat man was requested to remove his coat and vest, after which the physician surrounded him with wires, attaching the ends to a powerful battery. At a signal from the doctor, Manager Eddy let on the current. The patient writhed and twisted when he felt the current passing around him; still, he stood like a martyr. Presently he began to shrink; he grew smaller and smaller; his clothing hung in bags about his fast diminishing form; the doctor felt much pleased at the result of his experiment, while the formerly fat man's joy was very great, although he seemed to be suffering acute pain. All of a sudden there was heard a loud clicking at the instrument, as if Pandemonium's great hall had been let loose. The operator sprang quickly to answer the call. He ascertained it was from the New York office. He quickly asked, 'What's up?' An answer came back, as if some infuriated demon was at the other end of the wire, 'What in thunder are you about? Cut off your wires quick—you are filling the New York office with soap grease.'"

VALTUDO VISQUE LIBERIS.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingland, N.

MASACRE OF THE INNOCENTS.—Parents valuing their children's safety will avoid soothing medicines containing opium, so frequently fatal to infants, and will use only "Stedman's Teething Powders," which are the safest and best, being free from opium. Prepared by a surgeon (not a chemist) formerly attached to a children's hospital, whose name, "Stedman," has but one "e" in it. Trade mark, a Gum Lancet. Refuse all others. Also Materfamilias Pills, a tasteless and efficient substitute for Castor Oil. Price 2s. 3d. per box. Depot—East-road, Hoxton, London, N.

HOLLOWAY'S PILLS AND OINTMENT.—The finest remedies in the world for bad legs, old wounds, sores, and ulcers. If used according to directions given with them, there is no wound, bad leg, or ulcerous sore, however obstinate or long standing, but will yield to their healing and curative properties. Numbers of persons who have been patients in several of the large hospitals under the care of eminent surgeons, without deriving the slightest benefit, have been thoroughly cured by Holloway's Ointment and Pills. For glandular swellings, tumours, scurvy, and diseases of the skin there is no medicine that can be used with an effect equally salutary. In fact, in the worst forms of disease, dependent upon the condition of the blood, these medicines, used conjointly, are irresistible.

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

HIPWOOD—UNDERWOOD.—April 23, at the Independent Chapel, Kibworth Harcourt, Leicestershire, by the Rev. Edmund Hipwood, brother of the bridegroom, Mr. Samuel Hipwood, of Gloucester, to Emma, eldest daughter of John Underwood, Esq., of Kibworth Beauchamp.

STANLEY—RICHARDSON.—April 23, at the Baptist Chapel, Warkworth, by the Rev. R. J. Mesquita, the Rev. J. H. Stanley, Independent minister, of Wortley, Leeds, to Jane Isabella, youngest daughter of the late George Richardson, Esq., of Amble, Northumberland.

RICHARDSON—KELSEY.—April 23, at St. Aubyn's Congregational Church, Upper Norwood, by the Rev. R. Lewis, Alan W. Richardson, of Reigate, eldest son of W. R. Richardson, Esq., of Upper Norwood, to Emma, daughter of W. Kelsey, Esq., of Upper Norwood.

DEATH.

WAITE.—April 22, Frederick William, only child of Dr. Waite, 10, Oxford-street, Liverpool, aged five months.

M'COMBIE.—April 24, at 26, Mount-street, Aberdeen, May M'Combie, aged 33 years, elder daughter of the late William M'Combie, Editor of "Aberdeen Free Press."

GRUNDY.—On the 27th inst., after a short illness, Samuel Grundy, 6, Princes-street, Leicester. Friends will kindly accept this intimation.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, April 22, 1874.

ISSUE DEPARTMENT.

Notes issued £36,501,575 Government Debt. £11,015,100
Other Securities .. 3,981,900
Gold Coin & Bullion 21,501,575
Silver Bullion —

£36,501,575 £36,501,575

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000 Government Securities .. 13,803,274
Reserve .. 3,141,193 Dividends, (inc. dead weight annuity) .. 10,325,575
Public Deposits .. 8,683,506 Other Securities .. 19,203,720
Seven Days .. 17,298,300 Notes .. 737,610
Other Bills 391,180 Gold & Silver Coin .. —

£44,070,179 £44,070,179

April 23, 1874. F. MAY, Chief Cashier.

WHAT IT IS.—"If I am to take cocoa," said I, "I must know what it is made of; I must examine the process; I must dive into the mystery of its manufacture; I must see and judge myself what are the ingredients of which it is composed"; for in more senses than one, as Longfellow writes,—

"The soul is dead that slumbers,
And things are not what they seem."

With this view I made my way to the cocoa manufactory of James Epps and Co., in the Euston-road.—See article in the "Christian World."

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

AS IT OUGHT TO BE.

"I visited" writes Dr. HASSALL, "Messrs. Horniman's Warehouse, and took samples of Tea ready for consignment to their AGENTS, & on analysis I found them PURE, & of superior quality."

"At the Docks, I took samples of Horniman's Teas, which I analyzed, & found PURE; the quality being equally satisfactory."

"I purchased Packets from 'Agents for Horniman's Tea,' the contents I find correspond in Purity and excellence of quality, with the tea I obtained from their stock at the Docks."

3,248 AGENTS—Chemists, Confectioners, &c.

Markets.

METROPOLITAN CATTLE MARKET, Monday, April 27.—The total imports of foreign stock into London last week amounted to 14,018 head. In the corresponding week last year we received 21,179; in 1872, 15,557; in 1871, 16,297; in 1870, 8,262; and in 1869, 15,938 head. The cattle trade has been in a very quiet state. The supplies have been tolerably good, and sufficient for requirements, sales throughout progressing slowly. From our own grazing districts the receipts of beasts have been moderate, and have included some choice animals. The demand has been inactive, and the tendency of prices has been unfavourable. The best Scots and crosses have made 5s. 6d. to 5s. 8d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,700; from other parts of England, about 250; from Scotland, 93. The supply of foreign beasts has been rather more liberal, and has comprised about 230 Danish, 450 Gothenburg, 180 Dutch, and 70 Oporto. The market has been quiet, at about late rates. There has been a full average supply of sheep in the pens. With a moderate inquiry, the rates current on Monday last have been realised. The best Downs and half-breeds have sold at 5s. to 5s. 4d. per 8lbs. Lambs have changed hands at 7s. 4d. to 8s. 4d. per 8lbs. Calves have sold quietly at about late rates. Pigs have sold slowly. At Deptford there have been 230 German beasts,

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	6	4	8	Pr. coarse woolled	4	10	5	0
Second quality	4	10	5	0	Prime Southdown	5	0	5	4
Prime large oxen	5	4	5	6	Lge. coarse calves	4	0	4	4
Prime Scots	5	6	5	8	Prime small	5	0	5	6
Coarse inf. sheep	4	2	4	4	Large hogs	4	0	4	4
Second quality	4	6	4	8	Neat sm. porkers	4	8	5	0
					Lambs	7s.	4d.	to	8s. 4d.

METROPOLITAN MEAT MARKET, Monday, April 27.—A moderate supply of meat on sale here to-day. In consequence of the warm weather the trade was slow at barely late rates.

Per 8lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	4	0	Inferior Mutton	3	0	4	0
Middling do.	4	2	4	6	Middling do.	4	4	5	0
Prime large do.	4	8	5	0	Prime do.	5	0	5	0
Prime small do.	4	10	5	4	Large pork	3	8	4	0
Veal	4	0	5	0	Small do.	4	8	5	4
					Lamb	6s.	8d.	to	8s. 0d.

CORN EXCHANGE, MARK LANE, Monday, April 27.

The supply of English wheat was small this morning, and it met a slow sale, at the prices of Monday last. Of foreign wheat the fresh arrivals are only moderate. The fine weather checked the trade, and occasionally 1s. decline was accepted, and yet there was no pressure to sell. The flour trade was dull, at former prices. Peas and beans were fully as dear. Barley was firm, at previous quotations. Indian corn was rather lower to sell. Oats were in moderate supply. Prices, ex granary, were steady. Swedish oats ex ship were 6d. per qr. lower. Arrivals at the ports of call are few. Prices of cargoes are unchanged from last week.

CURRENT PRICES.

	Per Qr.		Per Qr.
WHEAT—	s.	s.	
Essex and Kent,			
White fine	—	to 67	
"new	—	53	
red fine	—	63	
Ditto new	—	55	
Foreign red	58	60	
"white	63	71	
PEAS—	s.	s.	
Grey	37	to 40	
Maple	39	46	
White, boilers	40	47	
Foreign	41	45	
RYE—	42	44	

BARLEY—				OATS—			
Grinding	36	39		English feed	25	33	
Chevalier	46	57		"potato	—	—	
Distilling	41	46		Scotch feed	—	—	
Foreign	42	46		"potato	—	—	
MALT—				Irish Black	25	28	
Pale, new	73	78		"White	24	29	
Chevalier	—	—		Foreign feed	26	28	
Brown	54	59					

BEANS—				FLOUR—			
Ticks	39	41		Town made	47	54	
Harrow	42	46		Best country	44	47	
Pigeon	43	52		households	—	—	
Egyptian	43	44		Norfolk and	—	—	
				Suffolk	38	44	

PROVISIONS, Monday, April 27.—The arrivals last week from Ireland were 45 firkins butter and 3,388 bales bacon, and from foreign ports 35,972 packages butter, and 2,414 bales and 921 boxes bacon. The supplies of foreign butter increasing, and the weather so favourable for vegetation, prices have rapidly declined 4s. to 8s. per cwt. during the week, best Dutch 130s. to 134s.; the prices in the Cork market opened moderate, but having since advanced there is no inquiry for Cork butters in this market. The bacon market has ruled firm, but prices of best Waterford having been advanced 4s. on Friday last checked the demand.

COVENT GARDEN, Thursday, April 23.—A slight improvement has taken place in prices, and the current transactions are altogether of a better character, the supply being good from under glass and otherwise. Rough goods from the open comprise asparagus, sea-kale, and the various broccolis. Continental produce has also largely increased in bulk, the Channel Islands sending us forced grapes and strawberries, frame potatoes, French beans, and cucumbers. No further consignments of peaches have yet reached us, the nominal quotations being from 21s. to 50s. per dozen. The choicest descriptions of fruit in the retail market may be quoted as follows:—Figs, 18s. to 24s. per doz.; new English hothouse grapes, 1s. to 20s. per lb.; new green gooseberries, 4s. per quart.

HOPS, BOROUGH, Monday, April 27.—The slight rise in values reported in our last has rendered holders extremely firm, in fact many have withdrawn their stocks entirely from sale. The quantity offered therefore is extremely limited, and barely sufficient to supply the demand. Prices may be quoted very firm. Continental markets are likewise active. Mid and East Kent, 4l. 15s., 5l. 12s., 6l. 10s.; Weald of Kent, 4l. 0s., 4l. 5s., 4l. 15s.; Sussex, 3l. 15s., 4l. 0s., 4l. 10s.; Farnham and Country, 5l. 0s., 5l. 12s., 6l. 6s.; Farnhams, 5l. 12s., 6l. 10s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, April 27.—The supplies of homegrown potatoes on offer are rather limited, and the trade is steady, at last week's currency. The imports into London last week consisted of 452 tons and 16,385 bags from Antwerp, 537 tons and 5,572 bags from Dunkirk, 3,377 bags from Ghent, 1,126 bags from Boulogne, 190 tons and 2,000 bags from Louvain, 13 casks from Malta, and 7 boxes and 20 packages from Lisbon. Regents, 140s. to 170s. per ton; Flukes, 140s. to 180s. per ton; Victorias, 140s. to 170s. per ton; Rocks, 100s. to 110s. per ton.

SEED, Monday, April 27.—The season being far advanced sales of cloverseed were less numerous, and although stocks are low, prices are moderate, with few country buyers for any description. Nothing passing in trefoil to alter the value of this article; some quantity is likely to be left over, for which low prices are expected. A few parcels of white mustardseed were sold at about the rates of last week, but nothing in passing for want of supply. Foreign canaryseed was held several shillings per qr. higher, which rather checked the sales. Very little on the market. Spring tares sold quietly at rather less money.

WOOL, Monday, April 27.—The wool market has been without alteration. Transactions have been only to a moderate extent, but the tone has been firm, and prices have been well maintained.

OIL, Monday, April 27.—For linseed oil there has been only a moderate demand at about late rates. Rape has been purchased to a fair extent, but prices have ruled lower on the week. Other oils have been in slow request.

COAL, Monday, April 27.—Market very heavy at last prices. Hettons, 25s.; original Hartlepool, 25s.; Hetton Lyons, 22s. 3d.; Hartons, 22s. 3d. Ships for sale, 34; at sea, 15.

ELECTRICITY IS LIFE.

PULVERMACHER'S PATENT GALVANIC CHAIN-BANDS, BELTS, BATTERIES, RECENTLY IMPROVED.

Approved by the Academy of Medicine at Paris and other Medical Authorities in England and Abroad.

This Self-Applicable Physical Curative is of an efficacy vastly superior to all other external remedies.

Owing to physiological, physical, and chemical effects of the Electricity these appliances gently and permanently impart into the system, they exercise an internal action, promoting the digestion, circulation, and nutrition, thereby assisting Nature in her efforts to restore the normal balance of health and vigour in a debilitated constitution.

Recent improvements in these appliances by the Inventor render their self-application extremely comfortable and effective, and thus remediate former inconveniences.

Public credulity having been so often imposed upon in the advertisement columns of the Daily Press, which are open to all, irrespective of merit, Mr. Pulvermacher, in contradistinction to those unprincipled advertisers who publish statements solely on their own authority, will henceforth abstain from putting forward any sayings of his own, and quote only competent opinions of undoubted medical and scientific authorities in favour of his Medico-Galvanic Appliances, and challenges the strictest investigation of his documents and testimonials, both medical and private, which are published in his Pamphlet, "Galvanism, Nature's Chief Restorer of Impaired Vital Energy," sent post free.

A FEW SELECT SCIENTIFIC EXTRACTS.

ACADEMIE DE MEDECINE, PARIS.—Extract of an Official Report at a Meeting, April 1, 1851:—

"The Voltaic Chains of Mr. Pulvermacher are really a most wonderful apparatus. They are more portable and cheaper—two indispensable conditions in an apparatus of this description in order to make the application of electricity more general, and to a certain degree popular, which is certainly very desirable in the interests of patients, as well as that of the profession.

"The committee beg to propose to the Academy to address their thanks to Mr. Pulvermacher for his most interesting communication. Adopted.—*Bulletin de l'Académie, Tome xvi. No. 13.*"

SUCCESSIVE IMPROVEMENTS have led to the following Testimonial, signed collectively by the *élite* of the Medical Profession in the Metropolis, such as Sir C. Locock, M.D., Bart.; Sir J. R. Martin, Bart., C.B., F.R.C.S., F.S.A., and F.R.S.; &c., &c., &c.:—

"We, the undersigned, have much pleasure in testifying

that J. L. Pulvermacher's recent improvements in his Voltaic Batteries and Galvanic Appliances for Medical Purposes are of great importance to Scientific Medicine, and that he is entitled to the consideration and support of every one disposed to further the advancement of real and useful progress."

Dr. J. PEREIRA, F.R.S., F.L.S., in his "Materia Medica," page 53. 1854. Fourth Edition:—

"The application of the Voltaic circuit has been largely prescribed, and has become a popular remedy in the form of Pulvermacher's Galvanic Chains. They should be worn so as to encircle the part affected, in cases of Rheumatism, Paralysis, &c. They are regarded by practitioners as a valuable and convenient means of applying the continuous Voltaic current."

THE "LANCET," No. 1, Vol. II., 1856:—

"This ingenious apparatus of Mr. Pulvermacher has now stood the test for some years. . . . It may be used by the medical attendant or by the patient himself. . . . and

the operator can now diffuse the galvanic influence over an extensive surface, or concentrate it on a single point. In these days of medico-galvanic quackery it is a relief to observe the very plain and straightforward manner in which Mr. Pulvermacher's apparatus is recommended to the profession."

Extracts from the work of Dr. JOHN KING, M.D., Professor of Obstetrics, &c., &c., in Cincinnati, 1867, in his Standard Work, page 67:—

"These Chains are very useful in many Nervous Disorders; Muscular Debility, Hemiplegia; Paralysis of Children; Central or Cerebral Paralysis; Spinal Paralysis; Neuralgia; Sciatica; Stiff Joints; Oedema of the Limbs; Hysteria; Hysterical Paralysis; Aphonia Epilepsy; Torpid Liver; Asthma; Amenorrhoea; Dysmenorrhoea; Spinal Irritation; Nervous Debility; Constipation; Deafness not due to actual disease or structural change; Rheumatism; Dyspepsia; Paralysis of the Bladder; Chorea; Impotency; Writers' Cramp; Hysterical Cramps and Contractions; Loss of Smell; Loss of Taste, &c., &c."

ANOTHER SELECTION OF PRIVATE GENUINE TESTIMONIALS OF RECENT DATE.

GALVANISM v. RHEUMATISM.

"37, Hindhaugh-street, Barrack-road, Newcastle-on-Tyne, Dec. 11, 1873.

"Sir,—I bought from you about two months ago a Band, which has quite cured me of my pains that I was so troubled with in the head and shoulders. I am now as well as ever I was in my life, and I thank you for your trouble.—Yours truly,

"Mr. J. L. Pulvermacher."

"GEORGE DAVIES."

GALVANISM v. NEURALGIA.

"Market Drayton, March 17, 1874.

"Dear Sir,—I consider it is only right that you should know the benefit which I have derived from wearing your Galvanic Chains. I had them last September for Neuralgia in the head and spine; previously, as I told you when I wrote, I had consulted several medical men,

and had every advice. I am now in my usual health, able to walk and return to my duties with pleasure; in fact, I am leading an active life again.

I am yours truly,

"Mr. J. L. Pulvermacher."

"M.P."

GALVANISM v. PARTIAL PARALYSIS.

"Liverpool, March 23, 1874.

"Dear Sir,—The Band answered the purpose very well, and my child is quite recovered.—Yours truly,

"J. L. Pulvermacher, Esq."

"J. C."

GALVANISM v. GOUT.

"Chesetow, Monmouthshire, March 11, 1874.

"Dear Sir,—I am very sorry I have not written before to tell you that the Belt I had of you last June has quite cured me. I only wore it six weeks, accord-

ing to directions, and I can assure you I can walk as well as ever I could. It was a severe attack of Gout in my feet and legs. I had not walked about for four years, not without suffering a great deal of pain. How good it seems to be to walk about again, and in such comfort too! I have recommended your Belts to many since.—I am, dear sir, your obedient and thankful servant,

"J. L. Pulvermacher, Esq."

"R. B. FOWLER."

N.B.—Mr. PULVERMACHER will be happy, in all cases where at the foot of the testimonial only initials and partial addresses appear, in accordance with the wishes of patients, to furnish such information as will show the genuineness of these Testimonials, in contradistinction to the fictitious ones so largely circulated by advertising adventurers.

CAUTION.—PULVERMACHER'S VOLTAIC APPLIANCES have, by their unparalleled curative success, incited envious speculators to an absurd competition with articles falsely represented as Electrical; therefore observe that no Galvanic or Voltaic Bands or Belts can be genuine unless bearing the facsimile of J. L. PULVERMACHER'S signature on the box.

J. L. PULVERMACHER, GALVANIC ESTABLISHMENT, 194, REGENT STREET, LONDON, W.

SEWING MACHINES of Every Description. From £2 15s. to £25.

THE REGENT, £2 15s.

Simple—Silent—Rapid—Durable.

Twelve samples of Work and Prospectus post free.

It is absurdly claimed for almost every Machine, of whatever description (chain, lock, or knotted stitch), that it is superior to all others, for all kinds of work.

SMITH and CO., having no interest in selling any particular machine, are enabled to recommend IMPARTIALLY the one best suited for the work required to be done, and offer this GUARANTEE to their customers:—Any machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH and CO., 69, EDGWARE ROAD AND 4, CHARLES STREET, SOHO, LONDON.

BRITISH and FOREIGN BIBLE SOCIETY.

The ANNUAL GENERAL MEETING will be held, if God permit, at EXETER HALL, in the Strand, London, on WEDNESDAY, May 6, 1874, at Eleven o'clock precisely. Doors open at Ten o'clock.

The Right Hon. the Earl of SHAFTESBURY, K.G., in the Chair.

Tickets of Admission may be obtained upon application at the Society's House, Queen Victoria-street, E.C., where attendance will be given for the purpose from Wednesday, April 29, to Tuesday, May 5, between the hours of Twelve and Four; on Saturday, May 2, from Ten to Two.

On Sunday Evening, May 3, a SERMON will be preached in Westminster Chapel, James-street, Buckingham-Gate, by the Rev. J. C. HARRISON, of Camden Town. Service will commence at half-past Six o'clock.

On Tuesday, May 5, a SERMON will be preached in St. Paul's Cathedral, by the Right Hon. and Right Rev. the LORD BISHOP of LONDON. Service will commence at Four o'clock in the Afternoon.

CHARLES JACKSON, } Secretaries.
SAMUEL B. BERGNE, }

BRITISH SOCIETY for the PROPAGATION of the GOSPEL AMONG the JEWS.

THIRTY-FIRST ANNIVERSARY.

On TUESDAY EVENING, May 5th, the ANNUAL SERMON will be preached in the PRESBYTERIAN CHURCH, Regent-square, by the Rev. ADOLPH SAPHIR, B.A.

Service to commence at Seven o'clock.

NATIONAL TEMPERANCE LEAGUE.

The ANNUAL MEETING of the League will be held in EXETER HALL, on MONDAY EVENING, 4th May.

SAMUEL BOWLY, Esq., President of the League, will take the Chair, and the Meeting will be addressed by the

Rev. Basil Wilberforce, M.A., Southampton;
Rev. J. A. Macfadyen, M.A., Manchester;
Rev. Charles Garrett, Liverpool;
Rev. John Clifford, LL.B., London;
Thomas Burt, Esq., M.P. for Morpeth;
W. S. Caine, Esq., Liverpool;
Captain the Hon. R. Moreton, R.N., London;
J. S. Wright, Esq., J.P., Birmingham.

Doors open at 5.30. Chair to be taken at 6.30 p.m.

The Great Organ will be played during the assembling of the audience.

Admission free.

Tickets for Reserved Seats, 1s. each, may be obtained at the Offices of the League, 337, Strand.

201st MAY-DAY LECTURE to the YOUNG.

This Lecture will be delivered (D.V.) at STEPNEY-MEETING-HOUSE, by the Rev. JOHN KENNEDY, D.D., on FRIDAY EVENING, May 1, 1874.

Service will begin at Half-past Seven p.m.

PASTORS' RETIRING FUND.

The ANNUAL MEETING of the Pastors' Retiring Fund and the Pastors' Widows' Fund will be held at 18, SOUTH-STREET, FINSBURY, on WEDNESDAY, May 13th, 1874.

JOHN KEMP WELCH, Esq., J.P., will take the Chair at Four o'clock p.m.

ROBERT FERGUSON, Secretary.

London, April 27, 1874.

SOMERSETSHIRE.—DESIRABLE DETACHED FAMILY RESIDENCE to be SOLD or LET, in the Suburbs of a town possessing Railway advantages. May be had a bargain, about 800 guineas, or rental in proportion, in consequence of the decease of the late proprietor, who built it for occupation. Present proprietor's only object in advertising is to secure a Christian family for the town. Congregational preferred.—Address, in first instance, N. W., care of Mr. E. Stock, 62, Paternoster-row, London.

INVESTMENT YIELDING 20 PER CENT.—One or Two GENTLEMEN are INVITED to JOIN A FEW OTHERS to work two sound and established Businesses in London. One nearly 200 years old, the other supplying the Royal families, &c. Amalgamation of these will be highly beneficial, and increase the above percentage.—Apply, Mr. Warwick, 25, Bucklebury, E.C.

COOK'S INTERNATIONAL TRAVELLING

TICKETS are the only tickets issued in England and America available for one or more passengers to travel by any train, steamer, or diligence, any day, by any route, to all the principal parts of Europe.

Cook's Tourist Tickets for Italy, giving a choice of over seventy routes, available for one or more passengers by any route any day.

Cook's next personally-conducted Party to all principal cities of Italy, with a special programme for the Italian Lake District, will leave London May 18th.

Cook's American Tourist Tickets are now available over nearly every line of railway in America, and are the only tickets issued in London in combination with all lines of steamers.

Cook's Hotel Coupons, available at over 300 first-class hotels.

Cook's general Tourist system for Switzerland, the Rhine districts, Bavaria, Belgium, Holland, &c., comes into operation for present season on May 1st.

For programmes and full particulars see Cook's Excursionist, in which will be found intimations of the most comprehensive and extensive tourist arrangements ever published, Price 2d., by post 3d.

THOS. COOK and SON, Tourist Offices, Ludgate-circus, Fleet-street.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen-square, Bloomsbury W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits I can testify that this is the most comfortable home I had when away from home."—W. B. HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel par excellence."—J. K. KARMER, Toronto, C.W.

HYDROPATHY! JACKSON HOUSE, MATLOCK BANK, DERBYSHIRE.

Resident Proprietors and Managers—Mr. and Mrs. GEORGE BARTON.

The house is replete with every convenience for the full prosecution of the Hydropathic system, and possesses a high character for cleanliness and comfort. Jackson House, from its sheltered position and internal arrangement, is eminently adapted for pursuing the system during the autumn and winter months.

Terms—from 21s. 6d. to 31s. 6d. per week. Prospectuses on application.

THE TEMPERLANA OILS COMPANY
(Limited).

Incorporated under the Companies Acts 1862 and 1867.
Capital £50,000, in 10,000 shares of £5 each; £1 on application, £2 on allotment, the remainder in calls not exceeding £1 per share, of which three months' notice shall be given.

Shareholders will have the option of paying up their shares in full, receiving interest at the rate of £5 per cent. per annum upon the amount from time to time uncalled. Should no allotment be made, the application money will be returned in full.

DIRECTORS.

Robert Graham, Esq., Scotch Tweed Mills, Carlisle.
John Little, Esq., woollen manufacturer, Bradford-on-Avon.
Thomas Taylor, Esq., woollen manufacturer, Bradford-on-Avon, Wilts.
*John J. Lundy, Esq. (Messrs. John J. Lundy and Co., colour manufacturers), Leith, and 56, Leadenhall-street, London, E.C.

Major De Winton, Selhurst, Surrey.

*Who will join the Board on completion of purchase.

SOLICITOR.

John Waterhouse, Esq., 28, Austinfriars, E.C.

BANKERS.

City and County Bank, 33, Abchurch-lane, Lombard-street, E.C.

MANAGER.

Mr. J. Allwright Wheeler, woollen manufacturer, Avoncliffe Mills, Bradford-on-Avon.

AUDITORS.

Messrs. W. H. Wyon and Co., 31, Threadneedle-street, E.C.

SECRETARY.

B. N. Oakeshott, Esq.

Offices—56, Leadenhall-street, London, E.C.

PROSPECTUS.

This Company is formed to purchase the British, Belgian, and French patent rights and processes of Mr. John J. Lundy, for the manufacture and sale of Temperlana—a cheap, efficient, and safe substitute for oil for carding and spinning wool, which has been proved, after more than three years' experience at several large mills, to possess every advantage over the best olive oil in carding and spinning every kind of dyed and undyed wool.

Temperlana is now selling at £16 to £24 per ton, at an average profit of 33 per cent., whereas olive oil ranges in price from £36 to £50 per ton, and other oils, of a still more dangerous character, from £30 per ton upwards. The cost for carding and spinning processes by Temperlana at £24 per ton is only about half to two-thirds that by olive or any other oil, according to the work to be accomplished, whilst the saving of soap and alkali in scouring is about 50 per cent.

Yarns spun with Temperlana can be afterwards dyed with equal if not superior brilliancy of tone in any colour, whilst some shades of colour which were difficult to obtain before can be secured with ease, and cloth woven with it can be scoured easier and milled quicker, with less expense for detergent materials, than when woven in grease or oil.

It gives a greater weight of finished cloth from the same quantity of wool than can be obtained by the old process, there being less waste. There is also less loss of time in cleaning the carding engines, which in most cases only require cleaning once when carding some kinds of wool tempered with Temperlana to three times when carding oiled wool. In some cases wool carded and spun with Temperlana produces from 1 to 2 per cent. more clean yarn than when manufactured with the best Gallipoli oil, and fetches 10 per cent. more money than oily yarn.

Temperlana can be used with every kind of new and old machinery without any expense or alteration.

It is well known that Gallipoli and other olive oils are now most extensively adulterated before importation with cotton seed, poppy, and other oils, which are dangerous promoters of combustion.

Temperlana does not produce spontaneous combustion of wool, as oil, or oil and water, are liable to do; and as it will mix with water, and is practically incombustible, its use in woollen mills tends, in cases of fire, very materially to prevent the rapid spread of the flames.

The mode of manufacturing Temperlana is exceedingly cheap and simple; but little money need be invested in buildings, no machinery is required, and the cost for the utensils requisite to manufacture it is merely nominal, while the quantity that can be sold is practically unlimited.

Further, to show the great value of this patent, it was reported by the Rivers Pollution Commission that the woollen trades of this country spend two million pounds sterling per annum for soap to wash out the oil used for carding and spinning wool. More than half of this sum would be saved were Temperlana used, thereby enabling the woollen manufacturers to prevent the pollution of the rivers and water-courses.

The oleaginous portion of Temperlana can also be recovered from the waste waters by any of the present processes used for the recovery of oil.

Temperlana has been in successful use in several large manufactories in this and other countries for more than three years, and wool can be seen carding and spinning with Temperlana at the establishments of the different firms whose testimonials are given herewith.

The expenses for the formation of the Company are guaranteed not to £1,000.

The only contract entered into is one between J. J. Lundy, of Leith, and Frank Ernest Hersee, of 8, Great Winchester-street, in the City of London, on behalf of the Company, by which the former disposes of all his interests in his patents for a sum of £7,000 in cash, and 2,800 fully paid deferred shares, which are not to rank for dividend until 8 per cent. has been paid to the ordinary shareholders.

The business is sold as a going concern from the 18th of May next, free from all liabilities, and the plant and stock Temperlana will be taken over at a valuation.

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And the following Agents:

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Henry Simpson, 52, Poolbeg-street, Dublin.

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GRATIS.

Literature.

QUEEN LOUISA OF PRUSSIA.*

The authoress of this work is like an artist who, in painting a portrait, should crowd his picture with portraits also of all the ancestors and contemporaries of the subject of his sketch. Mrs. Hudson has not only done this: she has, by the mode of her treatment, contrived to do what she did not intend to do, namely, reduce the proportions of the famous and good Queen whose name was on every Prussian tongue only two generations ago. But, good and famous as Queen Louisa was, she was not of that public eminence which entitled her to be the central figure in a history of Prussia. She exercised no little political, and great moral influence over those who were happily brought within the sphere of that influence, but she was not the pivot upon which Prussian, and still less European, politics turned during the time in which she lived. This book would have been a better book had it been less historical and more biographical. As it is, it is a concise and clearly written history of Prussia from the time of the earliest of the Hohenzollerns almost down to the battle of Waterloo. Excepting clearness, industry, and a steady grasp of materials, there is no very good and conspicuous literary quality exhibited in the work. It is, however, for the information that is packed into it, well worth reading, and the tale of Louisa's personal history is told with knowledge and sympathy.

We pass by the introductory sketch of Prussian history extending through nearly half the first volume, although there are sketches which would naturally detain us, especially of the old Prussian families, of Frederick William the First and of the great "Fritz." Louisa was a daughter of a Prince of Mecklenburg, and was born at Hanover in 1776—born, therefore, an Hanoverian subject when George III. was elector, and when Frederick the Great and Maria Theresa filled the eyes of Europe. At six years of age she lost her mother, and when she was ten the family removed to Darmstadt. We are told that at that period she was "of very pretty face and figure, a delicately fair complexion enlivened by the soft colour in her cheeks, and that there was a lively light in her mild blue eyes." Her governesses appear to have trained her with great conscientiousness and care, and they certainly left the impress of their own high characters upon her mind. At the coronation of Leopold II., she stayed at the house of Frau Rothy, the mother of Goethe. This gives the authoress an occasion for one of her numerous digressions—digressions which almost fill the two volumes—and we have a detailed account of the coronation simply because Louisa was there to see it. Soon afterwards she first met the Crown Prince of Prussia, her future husband, who said, "I felt when I first saw her, 'Tis she, or none on earth.'" They were betrothed in 1793, with the consent of the King, and it was resolved that they should be married in the same year—she being then seventeen years of age. We now, and for the first time, get an insight into her character. An incident which took place on her entry into Berlin reveals the naturalness and warmth of her affections. A child was deputed to offer her some flowers, "She looked so pretty, and spoke so ingenuously, that the princess, on the impulse of the moment, stooped to kiss the child as she took the flowers from her hand. *Mein Gott!* exclaimed the Oberhof-maisterin, 'what has your highness done?' 'Louisa, herself as artless as a child, was startled by this rebuke. 'What,' said she, 'is that wrong? May I never do that again?' But she did such things often again, throwing aside the irksome restraints of court life and their fearful proprieties, and living the life that it was natural to her to live, both before and after she became Queen, often to the utter astonishment and irritation of the chief director of the court. Her husband ascended the throne in 1797, and henceforth she was an unquestionable power in Prussia.

Frederick William III. will not be ranked

amongst the greatest of Prussian Sovereigns. He was a vast improvement, in moral character, upon his predecessor, and would have made a good ruler in quiet times, but his was the time of the Revolution, when Napoleon was the master of Europe. It needed a Frederick the Great to be on the throne to oppose himself to the conqueror of Europe—a man of iron and despotic will, with the instinct of a born ruler, and of consummate military genius. Frederick William III. had none of these qualities. Von Stein characterised him in few words when he wrote:—"I honour the King for his religious and moral principle, for his uprightness, and his pure love of all that is good. I love him for his kind, benevolent nature, his well-meaning character; but I pity him for living in this iron age, in which but one thing is necessary to enable him to maintain his position—commanding military talent, united with that reckless selfishness which can crush and trample everything under foot, and is ready to enthrone itself on corpses." Yet, on the whole, this was a short-sighted judgment, so far as Prussia was concerned, and it is fairly open to question whether more good did not come to the nation from the reign of this King than from that of his grandfather. He pitted himself against Napoleon, and was ruthlessly crushed. Half of his kingdom was taken from him; his towns were sacked; his capital was in the power of a foreigner; his revenues were seized; he and his wife were impoverished and driven almost to exile; and yet from the misfortunes of the early part of his reign were developed the present military and educational systems of his country, and he himself ultimately saw his conqueror driven into permanent banishment and captivity. He and his Queen raised the whole moral life of the nation, and is not that as good as winning battles, and enthroning himself "upon corpses"? For this man—good, conscientious, honourable, and patriotic—Louisa of Prussia had an ardent esteem, which increased with time and misfortune. She was the stronger of the two—had the finest brain, and, we should judge, the capability of stronger determination. But her best were her most womanly qualities—open simplicity, fervent piety, unbounded benevolence, and affections whose depth seemed exhaustless. For such a man and woman to be sovereigns of a country in which, before their accession to the throne, the King had given the worst of examples, was a gift to a nation surely of higher value than the most perfect of armies or the greatest extension of territory.

Many, and many beautiful, incidents in the life of this Queen are told by the writer of these volumes, anecdotes illustrative both of her private and her public character—some of them, however, already familiar to English readers. Mrs. Hudson writes with candour and intelligence of the Queen's relation to politics. She was accused, as we all know, of fomenting the war spirit, and of plunging Prussia into that contest which ended in such sudden and sharp humiliation. This accusation, however, is not borne out by facts. As the writer says, "It was not until the ambition of an insatiable despot had brought the affairs of Europe into a desperate state, that her gentle woman's heart was fired with an ardent desire to resist further aggression; and the heroism of her disposition was signally displayed." When Napoleon met her he said, "How could you think of making war upon me?" It is curious to read that the answer is very like what another Napoleon said when Queen Louisa's son had fought and won the battle of Sedan—"We were mistaken in our calculations on our resources." Of Louisa herself, after meeting her, Napoleon said, "I knew that I should see a beautiful woman, and a Queen with dignified manners, but I found the most admirable Queen, and at the same time the most interesting woman, I had ever met with." Yet he resisted all her pleadings to spare Prussia one drop of the cup of humiliation which he had filled. Her failure to accomplish the gigantic task which she had been set to do probably broke her heart. She died almost suddenly, at the early age of thirty-five, in 1810, of heart spasms. But, says one writer, here quoted, "The Queen remained after her death the heroine of a struggle which, far from having ceased, was only strengthening itself for the first favourable moment. In her, Germany saw its best self personified; love of liberty and country, pleasure in

"domestic and family life, taste for poetry, and 'pious gratitude for all the gifts of God.'" Her son is now Emperor of Germany, and would, no doubt, be the first to attribute the successes of his nation, under God, to his mother.

PROFESSOR GODWIN ON THE ROMANS.*

From a dedication prefixed to this work, we find that it was "published through the kindness" of Professor Godwin's students at Highbury and New College, "who wished that observations offered to them should be preserved and communicated to others." This was a very graceful act, both on the part of Professor Godwin and his old students, and on behalf of those who were not among them we rejoice that this volume is now published. It is not without a feeling of sadness we find that Professor Godwin has finally retired from his work as lecturer on the New Testament. We were among those who thought that the opposition raised against him some years ago was of a most unreasonable kind; and that the means taken to remove him from his position in the college were quite unworthy of Independent traditions, or of members of Free Churches. And we are glad to know that subsequently the chief supporters of the college felt similarly, and, in consequence, Mr. Godwin regained the position he had lost. It was a position for which he had unusual qualifications; the best evidence for which is probably the enthusiasm with which those who knew him as a tutor always speak of his work.

Professor Godwin belongs to a generation of teachers that is now, unhappily, fast passing away. Amongst them he was undoubtedly the most distinguished for certain intellectual and moral gifts, which, though not calculated to render their possessor popular, were sure to make him a man of influence. Intellectually he was unquestionably the superior of most of the men who began public life with him, and by constant and well-directed industry that superiority increased with years. Whatever may have been his opinions, whether true or false, this at least may be said of him—they were the result of much thought and reading, were marked, probably, by great individuality, and expressed with a logical precision and verbal accuracy that often troubled the minds of hearers unaccustomed to sharp distinctions. As we have occasionally listened to him as a preacher, we have wondered what there was wanting in him as a public teacher that prevented a more hearty and delighted acceptance of his words. We presume it was that very delicacy and precision to which we have referred. His style was probably lacking in the concrete images with which the preacher conveys his instructions; and the habit of reading his sermons may have produced a feeling of weariness through the strain of a too great attention on the part of the hearer. Nevertheless, he possessed all the other qualities that a preacher needs, and some he possessed in the highest degree. He spoke with authority, and especially on subjects relating to duty and morality; no one could question that the speaker was one whose whole life was regulated by conscience. This was of great strength to him, and it is a quality which has not always distinguished men of great reputation and pulpit power. This endowment was rendered yet greater by its association with the tenderest emotions, which served often as the vehicle for theological truths, that seemed to others most remote from spiritual feeling. It was probably to this union of strength and tenderness—of intellectual robustness with child-like religious trust—that the extraordinary personal influence exercised by Mr. Godwin over his students was due. It could hardly have been to the value which they attached to his opinions. Certainly, if we may judge from the volume before us, it was not to any enthusiasm of speech or excitement of feeling. Nothing could be more meagre than the outlines here presented, but which are, we may presume, the written notes which formed the basis of the lectures in the class. But though they are merely notes on the text of St. Paul, they form an excellent commentary as such, and a very

* *The Life and Times of Queen Louisa of Prussia. With an Introductory Sketch of Prussian History.* By ELIZABETH HARRIOT HUDSON. Two vols. (W. Isbister and Co.).

* *The Epistle of the Apostle Paul to Romans. A new translation, with notes.* By JOHN H. GODWIN, Hon. Prof. New Coll., Lond. (London: Hodder and Stoughton.)

intelligible system of theological thought may be framed from them. We cannot say that we are always convinced by the Professor's reasoning, nor do we think that he always succeeded in reaching St. Paul's meaning. But neither of these things need count for much, as we may fail in perception, and St. Paul may not always be intelligible. The fact is, we think that Mr. Godwin treats St. Paul too respectfully on his intellectual side; he gives him credit for reasoning at times, when as it seems to us, his feelings leave him no power to reason. St. Paul was a man of intensely passionate nature, like all men of genius, and especially of religious genius. In reasoning and in trying to prove what he affirmed, his feeling became excited, and soon carried all before it; broke up the lines of his argument, and left the fragments as grammatical as a *colutha*, the arrangement of which has been the task of commentators and theologians from the days of Augustine till now. Mr. Godwin thinks that if certain conditions be observed, "the reasoning will appear in all cases to be correct and conclusive." But the difficulty lies in fulfilling the conditions, and in bringing theologians to agree that they are valid and necessary. So far, however, as this work is concerned, we think the attempt to render intelligible the things hard to be understood in this Epistle is to a certain extent successful. To a certain extent—because though there is here a clear meaning, we know it is not the only one which might be obtained, and we are not convinced that it is the right one in all details. But on the whole it is an interpretation of a most difficult Epistle which renders it eminently reasonable and adapted to the spiritual needs of men living now, and who know nothing or next to nothing of the social trials and local controversies of the first Christians.

"Various purposes," says Mr. Godwin, "have been attributed to the Apostle, as the chief design of the epistle, which are either quite imaginary, or only subordinate to its principal end. Thus some have supposed that its first purpose is to prove that all men have sinned, and that release from punishment comes only through the suffering of Christ in their stead, this maintaining the authority of law, and displaying the retributive justice of God. Some have supposed that the chief design is to account for the wickedness and misery of men by declaring their relation to Adam. The rejection and restoration of the Jews have by others been regarded as the principal theme. By some the reconciliation of the Jewish or Gentile parties in the Church at Rome has been taken as the main object of the apostle. All these views appear to be inconsistent with the contents of the epistle, when the whole is considered." That which is consistent with the whole is the design of illustrating and confirming the Apostle's statement—"that the Gospel of Christ is the power of God to salvation in all who have faith." (Preface, p. xxiii.)

This is seen very clearly from a table placed at the end of the volume, in which the contents are divided into seven parts, and these again into sections. Three of these parts are as follows:—Part ii.: The wrong-doing and guilt of men without faith in God. Part iii.: The being right which is from God, through the faith and redemption of Christ, or means of salvation for rightness. Part iv.: The new life which is from God through faith, in union to Christ, and by His Spirit, or means of salvation for holiness. This distinction between being right, or rightness, and holiness, corresponds to the more technical justification and sanctification. It has the advantage of being more direct and simple in its terms, but one of them at least needs explanation. In the second part we read of wrong-doing; but in the third neither of right-doing nor right-being, but of being right. Rightness is Mr. Godwin's translation of *δικαιοσύνη θεοῦ*; and he understands it to mean "not the attribute of God, but the character and condition given by Him to those who have faith," p. 86. "Righteousness includes 'with rightness moral character'; or again 'is the disposition received by faith.'" "Holiness is the present, ever-increasing reward of 'trusting submission to God, of serving Him 'in doing what is right.' We will add to these one other note which will enable our readers to judge for themselves of the theological view of the author:—"Christ obeyed, and 'has eternal life, being the manifestation of 'the favour of God to men; His faith and 'righteousness produce faith and righteousness; and His right conduct was the reason 'of the declaration, that all receiving Him are 'right with God."

We have not made these extracts with a view of affirming or denying their truth. Our object is not controversial or theological, but expository. The class of readers to whom this book will be of the greatest value is that of preachers, and they will be glad to know of what it consists, and how far it will serve their purpose. The quotations just made will show Mr. Godwin's modification of the language of theology. A further quotation will enable our readers to judge of his views on justification:—

"The difference between justification and sanctification is clearly set forth by the apostle, and shown to be of the greatest practical importance. The former is the immediate accompaniment of faith, and is at once complete; the latter is the subsequent result, which is produced gradually. The apprehension of the one state, as a full and present possession, is the means whereby the other state is finally attained through gratitude and hope, obedience and suffering. By faith the direction of the mind is wholly changed; there is a turning round from darkness to light, from evil to good, from what is natural to what is Divine. The importance of this change cannot be over-stated, but its value consists chiefly in its relation to the future, in the further changes of character and condition to which it leads."

As we have said, the Epistle is divided into sections, a table of which will be found at the end of the volume. Each section is preceded by a general explanation of its scope and purport; is accompanied by notes which justify the rendering of the original in the text, or which interpret its meaning more particularly and in detail; and is followed by a few reflections that are usually well adapted to give point and force to the Apostle's teaching.

We could only make more manifest to our readers the character of this volume by means of further quotations, and for these we have no further space. We heartily and with confidence commend it to the study of preachers and other theological teachers. It is a comparatively small book, but it contains much more by way of suggestion and spiritual direction than some larger treatises that we could mention.

BRIEF NOTICES.

Gypsy's Sowing and Reaping. By ELIZABETH STUART PHELPS. (Ward and Lock.) This is another of the Lily Series—a class of excellent works, mostly American, well got up, and cheap. We should judge, however, that these Gypsy stories were early writings. There is immaturity of expression here and there, and a want of that condensed force which we find in Miss Phelps' more recent works. If we are not mistaken, these Gypsy volumes have already appeared in England, but probably the low price of Messrs. Ward's edition will carry it into many homes where the other would not enter. Like the former volumes of the series, it is very nicely got up for so cheap a book.

On the Science of Sensibility (Intelligence), or Simple Elements of Soul; and the Spirit of Life, and Origin of Species, and Natural Cause of the Constancy of Each Species to its Type. By JOHN NELSON SMITH. (Published for the author by Trübner and Co.) "The object of this work is to 'give a rational theory of the origin of species.'" So says the author in his introduction, and he contrasts his views of the world and of man with "the 'speculations of others, and notably of Darwin; 'these honour the Creator, ascribing not only 'infinite and perfect creative capacity and power, 'but purpose and duration in the creature.'" The spelling occasionally indicates an American authorship of the book; the syntax of the above extract, confusion of expression if not of thought. There are other indications that it comes from America, and so far as it will influence the Darwinian controversy, it might as well have stayed there. To us it reads very like nonsense, and at times as if it were also profane.

Prose Idylls, New and Old. By the Rev. CHARLES KINGSLEY, Canon of Westminster. (London: Macmillan and Co.) These papers are old rather than new, but none the less do they deserve the permanent form in which they are here presented to us. Their author is the wise householder who brings from his treasures things new and old, and whatever he brings is welcome if only it have reference to the world around us. Mr. Kingsley is the Wordsworth of prose literature. He has a genuine love of nature, and he sees more in nature than most men. What he sees he expresses, as scarcely any other English writer can do. He interprets nature as well as describes it. There are in this book passages of exquisite beauty and of pure gladness feeling, that are at once a source of delight and a means of instruction. Their author is one of the few men really gifted to mediate between the outer world and the deepest spiritual life of man. His works produce reverence for nature, excite the wonder which leads to knowledge, and we do not doubt that they have often acted as a powerful moral influence in awakening obedience to natural laws. Mr. Kingsley is a writer for whom the reader gains a personal regard as well as admiration. He is so hearty, so gloriously impulsive, so full of pure natural delight, that it is impossible not to feel the writer's personal presence in his books, and equally impossible to feel it an intrusion. We do not, however, the less differ from much that Mr. Kingsley writes. His view of

field sports as set forth in the talk with Claude Mellet is not ours. We agree with Mr. Ruskin that it would be better that the young men of England should study animals than shoot them, and rather seek to make wild ones tame than drive tame ones wild. But if Mr. Kingsley can really prove that foxes like dodging dogs, and that stags enjoy the hunt as much as the hunters, we will not do anything to diminish their pleasure by any word of protest. But though we seriously doubt the truth of the suggestion, and cannot admit that Mr. Kingsley's view of the stag-hunt is the true one, we do cheerfully allow that most of his views of nature, art, and human life are true. We admire the beauty of their expression, and the tenderness of the spirit so often visible beneath the surface. Amongst higher uses, there are at least two essays in this book that would serve admirably the purpose of a guide to a walking tour through some of the pleasantest parts of England. It lies among the privileges of few ordinary men to number among their acquaintances one who would be so intelligent and delightful a companion as Mr. Kingsley appears to be in this book.

The Poetical Works of David Gray. A new and enlarged edition. Edited by HENRY GLASSFORD BELL. (J. Maclehose.) The late Sheriff Bell—over whose grave the Gladstone Administration so sadly stumbled—was a man of fine genius, a poet who had written both in the tenderer and the more rattlingly humorous vein, and always with success, and a critic of the most exacting taste, yet generous appraisings. He was the very man to edit David Gray; but the pressure of other demands was so great that the writing of the memoir was put off and off till too late, and literature will miss a delicate tribute to one who died young. Mr. Bell had arranged and collected the poems we are told—and it is fortunate that this work did not require the touch of another hand. The speech which Sheriff Bell delivered at Merland, on the occasion of the inauguration of Gray's monument, is here given in the form of an appendix, and as a substitute for a more elaborate memoir, is perhaps as good a piece of composition as we could have had. It tells nearly all that there is to tell, in that shape of David Gray. We now have David Gray's poems in as complete a form as we are likely to have them. Reading them again, we are struck by the sweet, prolonged pathos of his gentle breathings; the elevated, tender colouring that he threw into his treatment of the commonest subjects. "O Lady, we receive but 'what we give'; and David Gray's soul must have been beautiful to have imparted such a halo to the commonplace surroundings of his home. He is not strong, he soars not on eagle's wing, rather on that of the lark, now breasting the dew and the speckled eggs, now soaring out of sight for a moment—a mere voice—but the music thrills and touches us, and we know that a poet speaks. A self-absorbed, yet noways sour, melancholy broods over him, giving effect to his rapturous gladness, that comes only in fits and starts—as for the moment he forgets his sad fate. But there is a constant return to it, and whether arising from this cause or not, a lack of the dramatic spirit. He is nothing if not lyrical. The "Luggie" is a succession of lyrical interludes, so set as to partially justify the form of verse, but it might have been still more effective had it been rhymed. The Sonnets—"In the 'Shadow"—are extremely beautiful, finished and suggestive; but we weary of the constantly repeated note. As to form they are perfect, in spite of the subdued originality and suggestiveness. This is perhaps the most perfect, and we quote it although it has been so often before:—

"Die down, O dismal day! and let me live
And come, blue deep! magnificently strewn
With coloured clouds—large, light and fugitive—
By upper winds with pompous motions blown.
Now it is death in life—a vapour dense
Creeps round my window till I cannot see
The far snow-shining mountains, and the glens
Shagging the mountain-tops. O God! make free
This barren, shackled earth, so deadly cold—
Breathe gently forth Thy spring, till winter fle
In rude amazement, fearful and yet bold,
While she performs her custom'd charities.
I weigh the loaded hours till life is bare,
O God! for one clear day, a snowdrop and sweet
air."

In some of the "Miscellaneous Poems" there is a gentle stirring of humour—not pronounced—but such as to relieve the tense strain of the music that is occasionally felt in Gray. "The Yellowhammer" is very beautiful; and though "The Anemone" and one or two others are somewhat suggestive of Wordsworth, they now again pass into quite individual notes. We are surprised, however, not to find here any of the poems written at Torquay. They are certainly not laboured; but they are even more forcible than some of the more elaborate com-

positions, and we think might have had a place in this beautiful and well-edited volume.

Under the Surface. By FRANCES RIDLEY HAVERGAL. (James Nisbet and Co.) This volume takes its title from the first poem, which, if we mistake not, we have read before. It is not quite equal to some of the others to our thinking, falling too much into the antithetic form which Miss Havergal seems to favour. But generally Miss Havergal is sweet, with much of lyrical truth and suggestiveness, so that we are not surprised at the success of her former volume of poetry. "The Children's Triumph," "At Home to-night," and "Two Rings," strike us as very admirable, while of the more purely religious pieces—and Miss Havergal promises to be a true hymnist—"Joined to Christ" and "Presented Faultless," have hint of the one essential which the bulk of such compositions even by distinguished and gifted persons miss; and that is the sense of the associated feeling, leading us to regard them as fitted for congregational use—which all hymns should be. Everywhere throughout this volume, as in the case of the former one, we trace a rarely devout spirit, filled with a sense of the grandeur and beauty of outward nature, and free from all the asceticism that often besets a certain type of devotion, loving society and all its enjoyments, and loving it the better in that possibilities, in the faith of Christ, are dreamed for it beyond its own conception. We have read this volume with much pleasure, and cordially recommend it, as showing in some respects an advance on the former one, indicating an artistic conscientiousness which is only too rare among lady writers.

"Every Day a Portion." Adapted from the Bible and the Prayer-book, for the private devotions of those living in Widowhood. By Lady MARY VYNNE. (H. S. King and Co.) This is a very well-selected volume for its purpose, and with its red-letter and careful binding is well suited for the drawing-room or bedroom. It will no doubt be welcomed by many, and will be found especially useful to those who, in addition to the cares of widowhood, are confined through sickness.

MR. HENRY RICHARD, M.P., AMONGST HIS COUNTRYMEN.

Last Thursday evening a goodly proportion of the Welsh inhabitants of London met at the Cannon-street Hotel, to do honour to the most distinguished of their fellow countrymen, Mr. Henry Richard. The meeting was of that spontaneous character which makes such a meeting doubly valuable. The people—ladies as well as gentlemen—were evidently there because they wanted to be there, and, to express something in their own way, and to some extent, in their own language, of the admiration and gratitude with which they have watched Mr. Richard's character and services. The Welsh people are now, to a great extent, a mixed race, but it was curious to notice the conspicuous features of the undegenerated descendants of those who once held sway in these islands. They could be picked out from the largest multitude. The dark hair, the wide but rather shallow forehead, the small and deeply-set eyes, the high and rather wide cheekbones, the small nose, the thin and drooping mouth, the dark complexion, and the profoundly melancholy expression on the whole countenance: when you see these combined you see a pure descendant of an ancient Briton. Some such were present on Thursday, and in these you could notice that slumbering fire which, when fanned into life, might spread like a vast conflagration through a whole people.

Some refreshment having been served, Mr. J. H. Puleston, the Conservative member for Devonport, but a Welshman by birth, took the chair, and in a cordial address extended to Mr. Richard the welcome of the meeting. They met there, he said, on a common platform, without political distinctions, to do honour to their fellow-countryman, for whom they all felt the most profound respect. Everybody admired the man who had carried out his own convictions as Mr. Richard had done. He had had a triumphant progress on the continent, but they, as Welsh people, especially were indebted to him for his advocacy of Welsh interests, and the manner in which he had vindicated the character of his countrymen. After Mr. Puleston's brief but hearty speech, Mr. Stephen Evans read the following address to Mr. Richard:—

To Henry Richard, Esq., M.P.
Dear Sir,—We, your fellow-countrymen now assembled, tender to you our thanks for your ready and cordial acceptance of our invitation to meet us this evening. It was our purpose to ask you to do so at an early date after your return from the continent, when, as we considered, a fitting opportunity would be sup-

plied for blending with our congratulations an expression of the admiration with which we regard your public career. The carrying out of this purpose has, however, been deferred in consequence of the occurrence of a general election.

In common with all Welshmen who are loyal to their country, we feel ourselves under lasting obligation to you for the important service which you rendered some years since to Wales, by placing before the English people accurate information in regard to its national institutions, and to the intellectual, social, moral and religious condition of its inhabitants. Your vindication was so clear and so forcible that it commanded general attention, and contributed in no small degree to the removal of the erroneous views, and the dispelling of the unfounded prejudices, which had been cherished to a large extent even by generous and candid minds. The late Prime Minister may be named as an instance. The Right Honourable W. E. Gladstone, in his address at the National Eisteddfod held at Mold in August last, said:—"I will frankly own to you that I have shared at a former time, and before I had acquainted myself with the subject, the prejudices which prevail to some extent in England and amongst Englishmen with respect to the Welsh language and its antiquity; and I come here to tell you how and why I have changed my opinions. It is only fair that I should say that a countryman of yours—a most excellent Welshman, Mr. Richard, M.P.—did a great deal to open my eyes to the true state of the facts by a series of letters which some years ago he addressed to a morning journal, and which he subsequently published in a small volume, which I recommend to the attention of all persons who may be interested in the subject."

We have observed with satisfaction your readiness at all times to encourage and foster those institutions of our country that have for their object the cultivation of literature, art, poetry, and music. Our National Eisteddfod especially has ever found in you one of its warmest friends.

We gratefully acknowledge the valuable assistance which you gave in promoting the establishment of the University College of Wales, and in powerfully advocating the claims of the institution, since its establishment, to the sympathy and material support of the owners of property in the principality, as well as to a participation in the educational grants made from the Imperial Treasury to other portions of the British Empire. You have not failed to recognise the absolute necessity that exists for placing high-class education within the reach of young men belonging to the middle and industrial ranks in Wales, in order to enable them to compete on equal terms with those belonging to the same ranks in England, Scotland, and Ireland.

We regard your devoted labours in the cause of peace with the deepest sympathy. In the promotion of that cause it is your happiness to be associated with the most renowned philanthropists of Europe and America, with whom we rejoice at the remarkable success which attended your recent journey on the continent, when you were received by statesmen and leaders of opinion with demonstrations of earnest cordiality—banquets being held in honour to you and your sacred mission in Paris, Rome, Milan, Venice, the Hague, and other cities.

Doubtless no one can be more sensible than yourself of the appalling difficulties which stand in the way of the triumph of peace in the councils of even civilised nations, or more confident that the inculcation of its blessings is a holy service. We heartily congratulate you, dear sir, on having made this service your life-work, and on all the success by which you have been sustained and cheered in its prosecution.

We conclude by an assurance of our high esteem, and our unfeigned wishes that in the future, as in the past, you may be eminently useful and truly happy.

Signed on behalf of the meeting,
J. H. PULESTON, Chairman.

When Mr. Richard rose, he received a welcome the tone of which expressed a great deal, for there is as distinct a tone in the voice of a public meeting as there is in that of an individual. Here there was a warmth of feeling which it was very pleasant to feel. "Dear friends," said Mr. Richard, and then he told his audience that he could not address them in the customary and formal mode, but as "dear friends and countrymen." He proceeded to speak of the non-political and unsectarian character of the meeting, a little of himself, and much of his country, and of the work to which he had devoted his life. Love of Wales, he said, had always been a passion with him; he had inherited it from his fathers, some of whom had laboured for their country with a strenuous devotion that had never been surpassed. For himself, he had endeavoured for five-and-thirty years to do his duty to "that dear old country," to vindicate its reputation, and present the true character of the people. When he came to London he found strange notions about the Principality. Welshmen were spoken of with a patronising and ignorant contempt; there was an idea that they were a people of very good and generous qualities, but half barbarous, behind in civilisation, with no literature, or grammar, and speaking a strange jargon. They were looked down upon as being in a position of great and marked inferiority, which found one expression through the sarcastic feeling with which the "Eisteddfod" was first received, but no people, from the Hebrides to the Punjab, were more loyal to the Crown, more submissive to the laws, or more faithful to their convictions. But the English were the most self-contained of people. As an Italian had said to him, "Englishmen not only live on an island, but every Englishman is an island." When Gibson the sculptor was presented to the Queen, Her Majesty said, "I believe, Mr. Gibson, that you are a Scotchman?" "May it please your Majesty," said Mr. Gibson, "I have the honour to be a Welshman," and so, said Mr. Richard, "I say to all my English fellow subjects, I have the honour to be a Welshman." This feeling grew with him as he grew

older, and he therefore deeply recognised the sympathy of his fellow countrymen. When he was abroad his frequent thought was, "What will they say in Wales?" After a graceful reference to the chairman, Mr. Richard proceeded to give some incidents of his public work. He found the peace platform broad enough to admit all parties. In Milan, persons—public men—met together on that platform who had never in their lives before thought of meeting together. In the House of Commons Conservatives as well as Liberals had followed him into the lobby, and his triumph then was the culminating point of many years of hard labour. He went on to refer to Mr. Cobden, to Mr. Sumner, to his reception on the continent, giving many incidents of his journey, and concluded this part of his speech by an impassioned address on the claims of peace. For some minutes following Mr. Richard addressed his countrymen in Welsh, but scarcely ever having heard Welsh spoken before, our notes of that part of his speech are not quite distinct enough to be read, and our memory, we regret to say, does not retain even the substance of it.

Mr. W. Bulkeley Hughes, M.P., who said he was one of the oldest members of the House of Commons, and had the oldest Welsh blood in his veins, spoke next, saying how he had come to do honour to "this great and good man," pointing to Mr. Richard. Then Miss Mary Davies sang a song in Welsh, with melody of voice and words. Mr. Osborne Morgan, M.P., made a brief, but happy and patriotic speech, and the Rev. Dr. Price said a few warm words. Miss Lizzy Evans sang with power and feeling.

Yn Iach i ti Gymru

Then, Mr. Morgan Lloyd, M.P., said some more words. Miss Harris gave another song, and the meeting was afterwards addressed—all speaking in one tone of affection—by Mr. R. G. Williams, the Rev. Charles Davies, Mr. Watkin Williams, M.P., the Rev. Evans Jones, Mr. Williams of Merthyr, and lastly by "Gobeidd." These speeches were brief and unrestrained expressions of feeling, and came from all sections of Mr. Richard's countrymen, including Established clergy and Dissenting ministers. Then came "good-bye" and one of the pleasantest of meetings broke up.

ROUND THE WORLD.

At Burlington Gallery, near Burlington House, Piccadilly, there is being exhibited at the present time a collection of pictures of an exceedingly interesting character. Compared with many other exhibitions, it is but a small one; but regarded as the work of one man, it is an astonishing testimony to his ability and industry. These pictures are the production of Mr. William Simpson, to whose "Drawings of Underground Jerusalem" we called attention in these columns two years ago. Those of our readers who saw that collection will agree with us that it did more to render the topography and structural character of Jerusalem intelligible and familiar than probably any book that was ever written. A similar result will follow a careful examination of these sketches. They are real illustrations of places, events, and social aspects of different parts of the world. The pictures that are quite new are those which relate to China, Japan, and California. Those countries were visited by Mr. Simpson on the occasion of the Chinese Emperor's marriage. The remainder of this collection consists of pictures made at various times and in various places. As special artist to the *Illustrated London News*, he has been in Russia and Abyssinia; in that capacity also "he went to Egypt on the opening of the Suez Canal; to Rome at the sitting of the Ecumenical Council; and, still later, to the theatre of the Franco-German war, and he was present at Sedan, Metz, and Strasbourg, entering the two latter places with the German troops. He was in Paris under the reign of the Commune, at the fall of the Vendôme Column, and during the week's fighting and the burning of a portion of the city. Of the sketches made during these journeys we were most struck with one of the docks at Suez with the entrance to the canal with another; of two columns at the termination of the Via Appia at Brindisi; and with a large picture of the battlefield round Sedan. We do not profess to speak of Mr. Simpson's work from the artistic point of view, or with any pretensions to art criticism, but simply with a feeling for art, and a delight in it as productive of pleasure apart from its capacity for instruction. We say this that our readers may not imagine that we are inviting them to look at descriptive ground-plans, or at drawings which are architectural rather than artistic. They will find amongst these pictures some true works of art, beautiful in and for themselves, apart from their associations of place and circumstance.

Confining our attention to the pictures produced during the last tour, which in a work descriptive of the countries passed through, Mr. Simpson has

named as "Meeting the Sun," we will select a few from the many which illustrate Chinese customs and localities. There are two of the Great Wall of China, which give a vivid idea of its enormous size and elevation above the sea-level; another of the Wall of Pekin, which varies from thirty to sixty feet wide on the top. One shows us the South Altar of the Temple of Heaven at Pekin, of which a note tells us,—

"This great temple has an enclosure four miles square. The Emperor officiates here as high-priest. At the Winter Solstice he offers sacrifices at the South Altar to the Great Lord of Heaven and his deceased ancestors. The temple is only a triple circular terrace, constructed with reference to the symbolism of numbers. A canopy is erected over the top on occasions of celebration. A high built terrace forms a communication with the North Altar."

Two or three illustrations are given of the competitive system in China. One pictures what is called the Examination Hall at Pekin, but it is only a collection of cells, to the number of ten thousand, each of which is only just large enough to accommodate the student under examination. And this picture represents one of these cells with an included student. He looks a strong, burly fellow, who is growing old at his work. Mr. Simpson says that "so high is the honour of being one of the ten thousand, that men continue to go up for the examination till they are old and frail, often they die under the hard conditions of the struggle, and as the doors may not be opened, a hole is dug in the outer wall and the body is thrown out. There is no accommodation but the board to sit on, and another to write upon, and then the student is shut up in this small space for three days and three nights at a time."

We must not omit to mention the manner in which priests are accustomed to raise funds for the repair of their wooden gods. One sketch shows us the god himself in a dilapidated condition, and another shows us a little wooden house, about the size of a sentry-box, in which sits a priest. The one represented by the artist had been in his box for two years, day and night, pulling a string attached to a bell, and appealing to passers-by for help. This box was lined inside with sharp-pointed nails, so that the poor wretch could not rest against the walls, but must maintain an upright sitting posture. Each nail is worth a certain sum, the whole being the amount needed to repair the god. As each nail is paid for, it is drawn out, to the relief of the priest. We suspect that when this custom gets widely known in this country it will give a new name to a very widespread form of misery amongst ourselves. Many a minister knows what it is to live in a "house of nails," and finds his chapel-debt as hard to remove as the priest to get funds for his idol.

A similar interest attaches to the pictures which were painted in Japan and in California. One especially of San Francisco will repay examination. But we recommend our readers to go to Burlington Gallery and judge for themselves; we cannot do more than thus call attention to its contents.

THE LATE DR. LIVINGSTONE.

On Friday an influential deputation waited upon Lord Derby at the Foreign Office to submit to his lordship the grounds which exist for an official recognition of Dr. Livingstone's arduous services in the cause of humanity and of science during his long tenure of office as one of Her Majesty's consuls, by a pension or grant of money to his family. Among the deputation were Sir Bartle Frere, president of the Royal Geographical Society; Sir James Watson, Lord Provost of Glasgow; Sir Edward Colebrooke, M.P.; Sir William Stirling-Maxwell, M.P.; Sir Harcourt Johnstone, M.P.; Mr. Joseph Whitwell Pease, M.P.; Mr. Baillie Cochrane, M.P.; Hon. A. Kinnaid, M.P.; Mr. George Leeman, M.P.; Mr. Archibald Orr Ewing, M.P.; Baillie Walla, of Glasgow; Mr. W. F. Webb, of Newstead Abbey, and others. Mr. Leeman, M.P., in introducing the deputation, said the memorial they had to present was signed by the Archbishops of Canterbury and York, the Duke of Argyll, Dean Stanley, the Duke of Sutherland, and others, including many from both sides of the Houses of Parliament. Having read the memorial, Mr. Leeman said the deputation had only to express a hope that Lord Derby would advise the Government to make such a grant to the family of Dr. Livingstone as would meet the enthusiastic feeling of the country. Sir Bartle Frere and other members of the deputation having spoken, Lord Derby said there was no doubt that Dr. Livingstone had rendered great public services, and he quite agreed with them that something should be done in addition to what had been done for the members of his family. More than that he could not now say, as his was not the department to decide the matter.

The Rev. W. S. Price writes to the *Times* that after Dr. Livingstone's death Jacob Wainwright commenced keeping a diary, and continued it for nine months, during which the party were working

their way to the coast, carrying with them the mortal remains of their late master. It is a most interesting record of their journeyings. This diary will shortly be given to the public.

Mr. Wm. Logan, of Glasgow, has published some interesting reminiscences of the great explorer (who, he incidentally mentions, was in days gone by a constant reader and admirer of the *Nonconformist*), from which the following is an extract:—

The last time Dr. Livingstone and I met was at the funeral of his beloved mother, in 1865. I have still a vivid recollection of the pleasant hour we spent alone that afternoon, after the funeral, in the family cottage in Burbank-road. In the course of our conversation I took the liberty of asking him whether it would not have been better had he seen his way to remain in this country, and turn his large experience of Africa to practical account. He admitted the force of what I had said, remarking that he had had to leave his work in an unfinished state—the ends of it, as it were, lying far apart, and that by the end of the next two or three years he would leave it in a more satisfactory condition. One of his great objects, he said, was to form permanent commercial relations between India, Africa, and England, and also to direct greater public attention to that vile and iniquitous slave-system pursued by the Portuguese and others. He also particularly referred to the subject of missions, the interests of which he had as warmly at heart as ever, and spoke in high terms of the late amiable and devoted Bishop Mackenzie—at the same time remarking that the friends in England, from well-meant, though excessive zeal, had sent out missionaries to that part of the country sooner than he expected or desired. When speaking on this point, he displayed his well-known sagacity by exposing the views of the two opposite parties—one of which said, "First evangelise, and then civilise," the other, "First civilise, then evangelise"—and stating it as his opinion—the result of his own observation—that these two methods might be, and ought to be, prudently brought together.

Our conversation happened to turn on the subject of our modern cemeteries as compared with the old burying-grounds in this country. He admitted that the former were more attractive, but, fixing his eye steadily on the mantelpiece, said, in a somewhat subdued tone of voice—"Well, if I had my wish, I should like to be buried in the midst of a forest, and (he said, after a pause), not be disturbed till the Resurrection Morn." These words, which greatly impressed me at the time, have frequently occurred to my mind since, and the Doctor's subsequent career in Africa adds an interest to them which cannot be expressed.

Whilst Dr. Livingstone had an innate abhorrence of anything like display of his personal interest in Christianity, he nevertheless had deep faith in it, and felt a strong desire for its universal dissemination, and it can be truly said that the motive-power of his marvellous life-work was derived from the Cross.

He leaves two sons, Thomas and Oswald (the eldest son, Robert, having died some years ago); two daughters, Agnes and Annie Mary; one brother, John, in Canada; and two sisters, Janet and Agnes, at Hamilton, to mourn his irreparable loss.

The following extracts from some of the last letters received from Livingstone were read on Monday night at the general meeting of the Royal Geographical Society; the president of the society, Sir Bartle Frere, being in the chair. There was a large company present, among whom were Captain Glover, Mr. H. M. Stanley, and the Nassick boy, Jacob Wainwright. After a short introductory speech, the President said that from various sources, including the letters read that night, and the experiences of Wainwright and others, materials would, in time, be gathered together for a more detailed account of the last days of the great traveller, and the journey of his body to its native shore. The work, he was glad to be able to say, was in the hands of Mr. Livingstone.

The letters from which the following extracts are given were written at various times to Sir Bartle Frere and to Sir Henry Rawlinson, and extend over a long period, during which the writer had received no communications from his native land, nor, indeed, any news at all, save latterly from Mr. Stanley. The first letter read was dated from Manyema country, October, 1869, and commences with the statement that the writer has not the faintest prospect of sending a letter for many months to come. It was written after Livingstone's return from an exploration of the Lualaba river. He says:—

I had seen the central line of drainage of the Great Nile Valley pass through Moero and thence go away north-west as the Lualaba. It was reported to enter another lake there, and was joined by the river Lufira therein. On coming out it was said to flow west, but no one knew whither. I imagined that it might be the Congo; but I have since found in coming west that I am in the great bend this river—which still retains the name Lualaba—makes before turning round and going north and north-east into, I suppose, the N'a. It is a very large river, sometimes from eight to ten miles broad. I have to go down and see where it joins the eastern arm. Lualaba and Tanganyika are evidently the two great head branches into which Ptolemy makes the head waters collect. . . . Slowly and surely has the light dawned on my mind that the predecessors of Ptolemy, the geographer, who flourished in the second century of our era, must have visited this very region; and all they have left for us moderns is the rediscovery of what had sunk into oblivion.

He alludes to the discovery of the Victoria Nyanza by Speke, who supposed that therein lay the sources of the Nile, but considers that, though this lake might be called a source, "the springs and fountains of the Nile are unquestionably from 500 to 700 miles further up the great valley." The inhabitants of the country where this letter was written were supposed to be cannibals, but he says:—

I offered a handsome present to any one who would show me human flesh cooked or eaten, but in vain. The

native Arabs, or Suaheli, pretended to have seen so much cannibalism, I expected to witness a little. At last a human finger, wrapped in a leaf, was brought, probably a charm taken from a man who was killed in revenge. One who had lived long among them told me that similar small portions were all he ever saw, and the medical profession use them. The doctors seem to have caused the Manyema, or, as Suaheli say, Manyema, to be called cannibals. If I had believed one-tenth part of the horrible tales the traders and adjacent tribes told me, I might not have ventured to come among them.

Then he writes again to Sir Bartle Frere from Lake Bangweolo, South Central Africa. He had been turned from his route by an Arab war at Unyan-yembe, and had to march south to avoid the bands of marauders that the war had turned loose over the country. He says:—

The marching was excessively severe. . . . Not a shower had fallen, and the grass, mostly burnt off, left a surface covered with black ashes, from which the heat radiated as out of a furnace, or say an oven. Yet, out of this hard, hot surface the flowers, generally without leaves, persisted in coming.

He speaks in a kindly way of his men, though apparently they were not so much after his own heart as some of his former friends:—

Many long return marches, for days together, had to be made to extricate ourselves from the meshes whose threads were from two to three miles broad. The poor fellows carried me through the waters, though it would have been more agreeable to me to wade, as I did when I had unwilling *libertos*. My thigh became sore from resting all my weight by the hour on their shoulders. They have hitherto done remarkably well. The highest praise I could bestow would be that they equal the Makololo; but they are cowards, and the system of their education has left out truthfulness as one of the virtues. I always remember the services of the brave, kind-hearted, sensible, truthful, and albeit rather wicked Makololo with a warm glow in my heart.

In November, 1870, he writes "to correct some points mentioned in his last letter" on a leaf of his cheque-book, "not having a morsel of paper left." He had then made, as he supposed, a remarkable discovery in the neighbourhood of the Lualaba—no less than the "unfathomable fountains of the Nile mentioned to Herodotus by the Secretary of Minerva in the city of Sais, from which 'half the water flowed northward to Egypt, the other half southward into Inner Ethiopia.'"

The watershed from which the fountains of the Nile do unquestionably arise, and on which stand Ptolemy's Mountains of the Moon, is in length between 700 and 800 miles from west to east: the water collects into three lines of drainage. The Tanganyika, whose majestic flow I marked by miles and miles of conifers and other aquatic vegetation for three months during my illness at Ujiji, is, with the Lower Tanganyika discovered by Baker, a riverine lake from twenty to thirty miles broad. This Lualaba is another lacustrine river, from two to six miles or more broad. The western line of drainage is equally large. Ptolemy has but two of these head-waters, but he probably got information from his predecessors, who inquired of men who had visited this very region, and mistakes were natural in oral information. Speke's great mistake was the pursuit of a foregone conclusion. When he discovered the Victoria Nyanza he at once leaped to the conclusion that therein lay the sources; but subsequently, as soon as he and Grant looked to the Nyanza, they turned their backs on the Nile fountains. Had they doubted the correctness of their conclusion they would have come west into the trough of the great valley, and found these mighty streams not eighty or ninety yards, as their White Nile, but from 4,000 to 8,000 yards, and always deep.

He closes this letter with the following words—pathetic words, now that we know the end of the story:—

I have a sore longing to retire. No letters since the date 1866 have reached me. . . . It is not without care that I strive to make a complete work of the sources. I feel in a strait; duty draws me towards my family, and duty draws me to finish the work undertaken.

In 1873 he begins a letter to Sir Henry Rawlinson, from South Central Africa, in these words:—

I have felt, ever since I left Unyan-yembe on this my concluding trip, that I expressed very inadequately the gratitude that welled up in my heart to you and all the promoters of the "Search and Relief Expedition"; but I was so overjoyed by Mr. Stanley procuring fifty-six free men and what additional goods I needed to finish all I proposed to do, that I was more like a boy going home from school than the staid, toothless old fogie which "the sources" have made me.

But his arrangements were all upset. His goods, sent to the depot at Ujiji, were stolen by the confidential slave of the Governor, Syde bin Salem; none of his maps or papers, except one letter, secreted on the person of a buffalo-driver, dated May 30, 1867, reached their destination. "I am tired beyond measure," he writes, and having given up all hopes of aid from Zanzibar, had resolved to "work my way down to Baker for help, when Stanley came on the scene as my good Samaritan."

SACRED HARMONIC SOCIETY, EXETER HALL.—The forty-second season of this society closes on Friday next, 1st May, when Sir Michael Costa's oratorio "Naaman" will be performed under the direction of the composer. The principal vocalists engaged for its representation are Madame Alvensleben, Madame Patey, Mr. Vernon Rigby, and Mr. Santley.

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